A

CALL

TO THE

Unconverted

TO

TURN and LIVE,

AND

Accept of Mercy while Mercy may be had, as ever they would find Mercy in the day of their Exremity.

From the Living God.

By his unworthy Servant

RICHARD BAXTER.

To be Read in Families where any are Unconverted.

The *One* and *Twentieth Edition*, with the Addition of some Prayers.

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THE REASON of this WORK.

IN that short acquaintance I had with that Reverend Learned Servant of Christ Bishop Usher, *he was oft from first to last importuning me to write a Directory for the several ranks of professed Christians, which might distinctly give each one their portion; beginning with the Unconverted, and then proceeding to the Babes in Christ, and then to the strong, and mixing some special Helps against the several sins that they are addicted to. By the suddenness of his motion at our first congress. I perceived it was in his mind before: and I told him, both that it was abundantly done by many already, and that his unacquaintedness with my weakness, might make him think me fitter for it than I was. But this did not satisfie him, but still he made it his request. I confess I was not moved by his Reasons, nor did I apprehend any great need of doing more than is done in that way: nor that I was likely to do more. And therefore I parted from him without the least purpose to answer his desire. But since his death, his words often came into my mind: and the great Reverence I bore to him, did the more incline me to think with some com-*

complacency of his motion. And having of late intended to write a Family Directory, I began to apprehend how congruously the forementioned work should lead the way; and the several Conditions of mens Souls be spoken of, before we come to the several Relations. Hereupon I resolved by Gods assistance to proceed in the order following. First, To speak to the Impenitent Unconverted sinners, who are not yet so much as purposing to turn, or at least are not setting about the work. And with these I thought a wakening Perswasive was a more necessary means than meer Directions. For Directions suppose men willing to obey them: but the persons that we have first to deal with, are wilful and asleep in sin, and as men that are past feeling, having given themselves over to sin with greediness, Eph. 4. 19. My next work must be for those that have some purposes to Turn, and are about the work, to direct them for a through and true Conversion, that they miscarry not in the Birth. The third part must be Directions for the younger and weaker sort of Christians, that they may be established, built up, and persevere. The fourth part, Directions for lapsed and backsliding Christians, for their safe Recovery. Besides these, there is intended some short Perswasions and Directions against some Special Errours of the times, and against some common killing sins. As for Directions to doubting troubled

Consciences,

Consciences, that is done already. And the strong I shall not write Directions for, because they are so much taught of God already. And then the last part is intended more especially for Families, as such, Directing the several Relations in their Duty. Some of these are already written: whether I shall have life and leisure for the rest, God only knoweth. And therefore I shall publish the several parts by themselves as I write them: and the rather because they are intended for men of different states, and because I would not deter them by the bulk or price, from reading what is written for their benefit. The use that this part is published for, is, 1. For Masters and Parents to read often in their Families, if they have Servants or Children that are yet Unconverted. 2. For all such Unconverted persons to read and consider of themselves. 3. For the Richer sort that have any pity on such miserable souls, to give to the unsanctified that need them: (if they have not fitter at hand to use and give.) The Lord awake us to work while it is day, for the saving of our own and others souls, in subserviency to the blessed God, the Maker, the Redeemer, and the Sanctifier of Souls.

Decemb. 10.
1657.

Rich. Baxter.

To all unsanctified persons that shall read this Book; Especially of my Hearers in the Burough and Parish of *Kidderminster*.

Men and Brethren,

THE Eternal God that made you for life everlasting and hath Redeemed you by his only Son, when you had lost it and your selves, being mindful of you in your sin and misery, hath indited the Gospel, and sealed it by his Spirit, and commands his Ministers to preach it to the World, that pardon being freely offered you, and Heaven being set before you, he might call you off from your fleshly pleasures, and from following after this deceitful world, and acquaint you with the Life you were Created and Redeemed for, before you are dead and past remedy. He sendeth you not Prophets or Apostles, that receive their message by imediate Revelation, but yet he calleth you by his ordinary Ministers, who are Commissioned by him to preach the same Gospel, which Christ and his Apostles first delivered. The Lord standeth over you, and seeth how you forget him and your latter end, and how light you make Everlasting things, as men that understand not what they have to do or suffer: He seeth how bold you are in sin, and how fearless of his threatnings, and how careless of your souls, and how the works of Infidels are in your lives, while

while the belief of Christians is in your mouths. He seeth the dreadful Day at hand, when your sorrows will begin, and you must lament all this with fruitless cries in Torment and Desperation; and then the remembrance of your folly will tear your hearts, if true Conversion now prevent it not. In compassion of your sinful miserable souls, the Lord that better knows your case than you can know it, hath made it our duty to speak to you in his Name, (2 *Cor.* 5. 19.) and to tell you plainly of your sin and misery, and what will be your end, and how sad a change you will shortly see, if yet you go on a little longer. Having bought you at so dear a rate as the blood of his Son Jesus Christ, and made you so free and general a Promise of Pardon, and Grace, and everlasting Glory, he commandeth us to tender all this to you, as the Gift of God, and to intreat you to consider of the necessity and worth of what he offereth. He seeth and pitieth you, while you are drowned in worldly Cares and Pleasures, and eagerly following Childish Toyes, and wasting that short and precious time for a thing of nought, in which you should make ready for an everlasting life; and therefore he hath commanded us to call after you, and tell you how you lose your labour, and are about to lose your souls, and to tell you what greater and better things you might certainly have, if you would hearken to his *Call*, (*Isa.* 55. 1, 2, 3.) We believe and obey the voice of God; and come to you daily on this Message, who hath charged us to Preach, and be instant with you in season and out of season, and to lift up our voice like a Trumpet, and shew you your Transgressions and your sins, *Isa.* 58. 1. 2 *Tim.* 4. 1, 2. But, Wo and Alas! to the grief of our Souls and your own undoing, you stop your Ears, you stiffen your Necks, you harden your Hearts, and break our hearts, and send us back to God with Groans, to tell him that we have done his Message, but can do no good on you, nor scarcely get a sober

hearing. O that our eyes were as a Fountain of Tears, that we might lament our ignorant careleſs People that have Chriſt before them, and Pardon, and Life, and Heaven before them, and have not hearts to know and value them! that might have Chriſt, and Grace, and Glory, as well as others, if it were not for their wilful negligence and contempt! O that the Lord would fill our hearts with more compaſſion to theſe miſerable ſouls, that we might caſt our ſelves even at their feet, and follow them to their Houſes, and ſpeak to them with our *bitter tears*: For long have we preached to many of them, as in vain: we ſtudy *plainneſs* to make them *underſtand*, and many of them will not *underſtand* us: we ſtudy ſerious piercing words to make them *feel*, but they will not *feel*. If the *Greateſt* matters would work with them, we ſhould *awake* them: If the *ſweeteſt* things would work, we ſhould *entice* them and win their hearts. If the moſt *dreadful* things would work, we ſhould at leaſt *affright* them from their Wickedneſs: If *Truth* and *Sincerity* would take with them, we ſhould ſoon *convince* them: If the God that made them, and the Chriſt that bought them might be heard, the caſe would ſoon be altered with them: If *Scripture* might be heard, we ſhould ſoon prevail; If *Reaſon*, even the beſt and ſtrongeſt Reaſon might be heard, we ſhould not doubt but we ſhould ſpeedily convince them: If *Experience* might be heard, even their *own* Experience, and the Experience of all the world, the matter would be mended: Yea, if the Conſcience within them might be heard, the caſe would be better with them than it is. But if nothing can be heard, what then ſhall we do for them? If the dreadful God of Heaven be ſlighted, who then ſhall be regarded? If the ineſtimable Love and blood of a Redeemer be made light of, what then ſhall be valued? If Heaven have no deſirable Glory

with

Christ without, according to the Word of God. One would think that after such reason and Scripture evidence as they hear, and after all these means and mercies, there should not be an ungodly person left among us, nor a Worldling, nor a Drunkard, or a hater of Reformation, or an enemy to Holiness be found in all our Towns or Countries. If we be not all agreed about some Ceremonies or Forms of Government, one would think that before this, we should have been all agreed to live a holy and Heavenly life; in obedience to God, his Word and Ministers, and in Love and Peace with one another. But, alas, how far are our people from this course! most of them in most places do set their hearts on earthly things, and seek *not first the Kingdom of God, and the righteousness thereof*, but look at holiness as a needless thing; their Families are Prayerless, or else a few heartless lifeless words must serve instead of hearty fervent daily Prayer; their Children are not taught the knowledge of Christ, and the Covenant of Grace, nor brought up in the Nature of the Lord, though they falsly promised all this in their Baptism. They Instruct not their Servants in the matters of Salvation; but so their work be done, they care not. There are more Oaths, and Curses, and ribbald or railing Speeches in their Families, than gracious words that tend to edification. How few are the Families that fear the Lord, and enquire at his Word and Ministers how they should live, and what they should do, and are willing to be taught and ruled, and that heartily look after everlasting Life! And those few that God hath made so happy, are commonly the by-word of their Neighbours: when we see some live in drunkenness, and some in Pride and Worldliness, and most of them have little care of their *Salvation*, though the cause be gross, and past all Controversie,

Controverſie, yet will they hardly be convinced of their miſery, and more hadly recovered and reformed: But when we have done all that we are able to ſave them from their ſins, we leave the moſt of them as we find them. And if according to the Law of God, we caſt them out of the Communion of the Church, when they have obſtinately rejected all our admonitions, they rage at us as if we were their enemies, and their hearts are filled with malice *againſt* us, and they will ſooner ſet themſelves *againſt* the Lord and his Laws, and Church, and Miniſters, than *againſt* their deadly ſins. This is the Doleful caſe of *England*, we have Magiſtrates that countenance the waies of Godlineſs: and an happy opportunity for Unity, and Reformation is before us, and faithful Miniſters long to ſee the right ordering of the Church, and of the Ordinances of God: but the power of ſin in our people doth fruſtrate amongſt all. No where almoſt can a faithful Miniſter ſet up the unqueſtionable Diſcipline of Chriſt, or put back the moſt ſcandalous impenitent ſinners from the Communion of the Church, and participation of the Sacrament, but the moſt of the people rail at them and revile them: as if theſe ignorant careleſs Souls were wiſer than their Teaches, or than God himſelf, and fitter to rule the Church than they. And thus in the day of our viſitation, when God calls upon us to Reform his Church, though Magiſtrates ſeem willing, and Faithful Miniſters are willing, yet are the Multitude of the people ſtill unwilling, and ſin hath ſo blinded them and hardned their hearts, that even in theſe daies of Light and Grace, they are the obſtinate Enemies of Light and Grace, and will not be brought by the Calls of God to ſee their folly, and know what is for their good. O that the people of *England knew at leaſt in this their day the things that belong*

long unto their peace, before they are hid from their eyes, Luk. 19. 42.

O fooliſh miſerable Souls! (*Gal.* 3. 1.) Who *hath bewitched your* minds into ſuch madneſs, and your hearts into ſuch deadneſs, that you ſhould be ſuch mortal enemies to your ſelves, and go on ſo obſtinately toward damnation, that neither the Word of God, nor the Perſwaſions of Men can change your minds or hold your hands, or ſtop you till you are paſt remedy! Well Sinners! this life will not laſt alwaies; this patience will not wait upon you ſtill. Do not think that you ſhall abuſe your Maker and Redeemer, and ſerve his Enemies, and debaſe your Souls, and trouble the World, and wrong the Church, and reproach the Godly, and grieve your Teachers, and hinder Reformation, and all this upon free-coſt. You know not yet what this muſt coſt you, but you muſt ſhortly know, when the Righteous God ſhall take you in hand, who will handle you in another manner than the ſharpeſt Magiſtrates, or the plaineſt dealing Paſtors did, unleſs you prevent the everlaſting Torments by a ſound Converſion, and a ſpeedy obeying of the Call of God, *He that hath an ear to hear let him hear*, while Mercy hath a voice to Call.

One deſperate Objection (which I have after touched, but with too much brevity) I find ſticks cloſe to the hearts of many ungodly men. They think that *God doth not ſo much care what men think, or ſay, or do, as we perſwade them; and therefore they care ſo little themſelves.* For the convincing of ſuch Atheſtical men as theſe, I ſhall propound theſe following Queſtions.

1. Doſt thou think God *careth whether thou be a man or not?* If not, who made thee and preſerveth thee? If he do, then ſure he careth whether thou *behave thy ſelf as a man.* No man is ſo fooliſh

foolish as to make any Instrument, build an House, or a Ship, and not care when he hath done, whether it were good for the use he made it for. Do not for shame then impute such folly to the God of Wisdom, as if he made so noble a Creature as Man, and endowed him with such noble faculties, and all for nothing; and careth not what becometh of him when he hath done. Why should God give thee a mind that can know him, and a heart that can love him, if he cared not whether thou know him, and love him or not? Do you not see that in the course of Nature every thing is fitted to its use? the Beasts know not God, nor are capable of loving him, because they were made for no such use; but *thy Capacity* shews that thou wast made for God, and for a Life to come.

2. Dost thou think that God is *every where present, and Infinite, and All-sufficient?* If not, thou dost not believe that he is God; and it is unreasonable to imagine that God hath made a world that is greater and more expansive or comprehensive than himself! for none can communicate more than he hath. But if thou are forced to confess that God is every where, and as sufficient for every single man, as if he had never another Creature to regard, you must needs confess then that he is not careless of the arts and waies of the Sons of Men: For they are things that are still before his eyes. It is base and Blasphemous thoughts of God as if he were limited, absent, or insufficient, that, makes men think him so regardless of their hearts and waies.

3. Dost thou think that God *careth what becomes of thy Body?* Whether thou be sick or well? Whether thou live or die? If not, then how camest thou by thy Life, and Health, and Mercies? If they came from any other Fountain, tell us from whence: Is it not to God that thou prayest for

for thy Life, and Health? Dareſt thou ſay to him, *I will not depend upon thee? I will not be beholding to thee for the Life and Mercies of another Day?* If ſo, then thou art a blinded Atheiſt. But if thou thinkeſt he cares for thy body, canſt thou think he cares not more for thy Soul? If he muſt regard to furniſh thee with Mercies, he will ſure have a regard whether thou Love and live to him that gave them.

4. Doſt thou believe that *God is the Governour of the World, or not?* If not, then there can be no *rightful Government.* For as no Juſtice of Peace can have power but from the Soveraign; ſo no Soveragin can have Power but from God, nor be a lawful Governour but under him. And then all the World would be turned into confuſion. But if thou muſt needs confeſs that God is the Goverour of the World, what an unwiſe, unrighteous Governour wouldſt thou make him, if thou thinkeſt that he regarded not the hearts, and waies of thoſe whom he doth govern? This ſtill is to deny him to be God.

5. If God do not care ſo much what is in our Hearts, or what we do, *Why then ſhould he make a Law for our hearts, and Words, and Waies?* Would he *command* us that which he doth not care for? Would he ſo ſtrictly *forbid* us to ſin, if he were indifferent whether we ſin or not? Would he *promiſe* eternal Life to the Holy and Obedient, if he cared not whether we be Holy and Obedient or no? Would he *threaten* Hell to all that are ungodly, if he cared not whether we were Godly or not? Dareſt thou ſay, that the Almighty Holy God is fain to Rule the World by a Lye, and to deceive men into Obedience? Yea, the very Law of Nature it ſelf doth contain not only *Precepts* of our duty, but the hopes and fears of the life to come, without which the World could not be governed; and

and certainly they are no deceits, by which an infinite Wisdom, and Power, and Goodness doth govern the World.

6. If God did not much regard our Hearts and Lives, why doth he *make all the World to be our Servants*? Doth he give us the Sun, and Moon and Stars, the Earth and all the Creatures to attend us, and serve us with their Lives and Vertues, and yet doth he not care for our hearts or service? this is as foolish as to say, that he hath made all the World in vain, and careth not for it now he hath made it.

7. If he cared not for the frame of our hearts and lives, he would not have sent his *Son to Redeem us*, and to cleanse us from all iniquity, and sanctifie us a peculiar people to himself, *Tit.* 2. 14. Surely the price that was paid for Sinners, and the wonderful design of God in our Redemption, doth shew that he makes not light of sin, and that he is wonderfully in love with holiness.

8. If God did not regard our hearts and lives, he would not have made it the *Office of his Ministers to call us daily to Repentance and an holy life*; Nor commanded them to make such a stir with sinners to win them unto God; He would not have appointed all his Ordinances, publick and private also to this end. Doth God command all this ado for a thing that he regards not?

9. Nor would he *punish* the World with *Hell hereafter*, or so many *dreadful Judgments here*, as thousands feel, if he cared not what they think or do. Methinks, men that are so often groaning under his Rod, should feel that he looks after their hearts and waies.

10. And how can the *Holy Ghost be our Sanctifier*, if God be so indifferent whether we be clean or unclean? Dare you think that the Holy Ghost

Ghoſt doth take upon him a needleſs work?

11. Methinks you might perceive even in the *malice of the Tempter*, that God is Holy, and hateth iniquity: and his Word is true that telleth us of the eternal puniſhment of ſin. The Scripture tells us of the Angels fall, and that many of them are become Devils by their ſin, and are malicious enemies of mans ſalvation. And do you not eaſily perceive it to be true? How come they elſe to be ſuch importunate Tempters of men, which we feel, alas, by too much experience? Or if this evidence be not palpable enough to convince the Infidel, how come they to make ſo many bargains with Conjurers and Witches to draw them from God and Salvation, as they have done? How come they to appear in terrible ſhapes to ſo many as they have done, and ſtill upon deſigns that declare their own dejected baſe condition, and their enmity to God and man, and their eager deſire to engage men in a way of ſin? If any Infidel will not believe that really there have been *Witches and Apparitions*, and conſequently that there are Devils who are miſerable malicious Spirits, who by ſin are caſt out of the favour of God, and would draw men into their miſerable caſe, let them come and reaſon the caſe with me, and I ſhall quickly tell them of ſo many ſure and undeniable inſtances, and give them ſo much proof of the truth of it, as ſhall leave them nothing to ſay againſt it, unleſs they will ſtill ſay [*We will not believe.*] Yea ſo much, as that I will not be beholden to the vileſt Atheiſt or Infidel to believe it, if he will not quite renounce his Reaſon, but give it leave to ſee the Light.

12. Laſtly, if yet you think that God (the Soveraign Ruler of the World, that is every where preſent, and preſerveth all) doth care ſo little what men are, or what they do, whether they are holy or unholy, obedient or diſobedient to his

Laws:

Laws: then methinks that you your ſelves, and all the reſt of your Fellow-Creatures ſhould little care.

Two Queſtions therefore I muſt here propound to you.

1. Do not you care what men ſay of you, or do to you? Are you contented that men ſlander *you*, and abuſe *you*, or ſet your Houſes or Towns on fire, or deſtroy your Cattle, or Wives and Children, and impriſon, wound or kill your ſelves? If you will make a great matter what men ſay or do againſt you, can you be ſo mad (for it is no better) as to think that the Omnipotent holy God ſhould little regard what is ſaid or done againſt himſelf, and againſt his ſervants, and that by ſuch ſilly Worms as men, that are his Workmanſhip? Did not *ſelfiſhneſs* make you blind and partial, you would know that one ſin againſt God, deſerves more puniſhment, than ten thouſand thouſand times as much againſt ſuch ſilly things as you. Do you make no matter of difference between a bad ſervant and a good? an obedient and a diſobedient Child? a Son that will lay down his Life for you, and a Son that longs for your death, that he may have your Land? between a faithful Friend and a deadly Enemy? If you do *not*, you are not men, but ſomething elſe in humane ſhape. If you *do*, then you are ſomewhat worſe than Men, if yet you would have the bleſſed God to make no great difference between thoſe that love him above all the World, and thoſe that regard him not; between the holy and unholy Soul.

And 2. I would ask you, whether you would have the Rulers of the World to take care what men ſay or do, or would you not? if not, then you would have all the World turned looſe, and you would have every man that is poorer than you

really there have been *Witches and Apparitions*, and consequently that there are Devils who are miserable malicious Spirits, who by sin are cast out of the favour of God, and would draw men into their miserable case, let them come and reason the case with me, and I shall quickly tell them of so many sure and undeniable instances, and give them so much proof of the truth of it, as shall leave them nothing to say against it, unless they will still say [*We will not Believe*] Yea so much, as that I will not be beholden to the vilest Atheist or Infidel to believe it, if he will not quite renounce his Reason, but give it leave to see the Light.

12. Lastly, if yet you think that God (the Soverain Ruler of the VVorld, that is every where present, and preserveth all) doth care so little what men are, or what they do, whether they are holy or unholy, obedient or disobedient to his Laws: then methinks that you your selves, and all the rest of your Fellow-Creatures should little care.

Two Questions therefore I must here propound to you.

1. Do not you care what men say of you, or do to you? Are you contented that men slander *you*, and abuse *you*, or set your Houses or Towns on fire, or destroy your Cattle, or VVives and Children, and imprison, wound or kill your selves? If you will make a great matter what men say or do against you, can you be so mad (for it is no better) as to think that the Omnipotent holy God should little regard what is said or done against himself, and against his servants, and that by such silly VVorms as men, that are his VVorkmanship? Did not *selfishness* make you blind and partial, you would know that one sin against God, deserves

more punishments, than ten thousand thousand times as much against such silly things as you. Do you make no matter of difference between a bad servant and a good? an obedient and a disobedient Child? a Son that will lay down his life for you, and a Son that longs for your death, that he may have your Land? between a faithful Friend and a deadly Enemy? If you do *not*, you are not men, but something else in humane shape. If you *do* then you are somewhat worse than Men, if yet you would have the blessed God to make no great difference between those that love him above all the VVorld, and those that regard him not; between the holy and unholy Soul.

And 2. I would ask you, whether you would have the Rulers of the VVorld to take care what men say or do, or would you not? If not, then you would have all the VVorld turned loose, and you would have every man that is poorer than you have leave to rob you: and every man that hateth you, have leave to beat you, or to kill you. and every man that liketh your House, or Lands, or Goods, or Cattle, to have leave to take them from you; and every man to defile your VVives or Daughters that have a mind to it? and so we should see whither it is that Infidelity leads men. But if you like not this, then you are most unreasonable, if you would have Magistrates to be regardful of mens Actions, and not God: If Magistrates must hang men for wronging *you*, and the Eternal Majesty must not punish them for wronging *him*, and breaking his Laws, which is infinitely a greater matter. As if you would have a Constable punish men, and the King or Judge to have no regard of it. For Kings are under God, as Constables are under Kings, and a thousand fold lower.

The

The truth is, wicked men are fallen ſo far from God to themſelves, that they are as God to themſelves in their own eſteem, and beſides themſelves they know no God : and therefore any wrong that is done *againſt them*, or any good that is done for them, they would have regarded : but the wrong and diſobedience that is againſt *God*, they would have nothing made of it. And they have ſuch narrow blaſphemous thoughts of God, as if he were a finite Creature like themſelves, that can be but in one place at once, that make them ſo Blaſpheme his Providence, and think he minds no Good or Evil, and will not regard the Godly, or puniſh the Ungodly, but were like the Idols of the Heathen, that have eyes and ſee not, ears and hear not, and hands without an executive power. But when the Memorial Book of God is opened, which is written for them that fear the Lord, and think upon his Name, and when the Lord ſhall ſay of them, *Theſe are mine*, as he is making up his Jewels, and ſpareth them as a man ſpareth his Son that ſerveth him, then ſhall (theſe Infidels) return (to their wits) and the righteous ſhall return from their fears and ſufferings, and ſhall diſcern between the Righteous and the VVicked, between thoſe that ſerve God, and thoſe that ſerve him not, *Mal.* 3. 16, 17, 18.

Another Objection I find moſt common in the mouths of the ungodly, eſpecially of late years: They ſay [*We can do nothing without God; we cannot have Grace if God will not give it us; and if he will, we ſhall quickly turn; If he have not predeſtinated us, and will not turn us, how can we turn our ſelves, or be ſaved? It is not in him that wills, nor in him that runs*] And thus they think they are excuſed.

I have anſwered this formerly, and in this Book; but let me now ſay this much. 1. Though you cannot *cure* your ſelves, you can hurt and poiſon your ſelves: It's God that muſt *ſanctifie* your hearts; but who *corrupted* them? Will you wilfully take poiſon, becauſe you cannot cure your ſelves? Methinks, you ſhould the more forbear it. You ſhould the more take heed of ſinning, if you cannot mend what ſin doth mar. 2. Though you cannot be converted without the ſpecial Grace of God, yet you muſt know that God giveth his Grace in the uſe of his holy means which he hath appointed to that end; and common Grace may inable you to forbear your groſs ſinning (as to the outward act) and to uſe thoſe means. Can you truly ſay that you do as much as you are able to do? Are you not able to go by an Ale-houſe-door, or to ſhut your mouths, and keep out the drink; or to forbear the company that hardneth you to ſin? Are you not able to go hear the Word, and think of what you heard when you come home? and to conſider with your ſelves of your own condition, and of Everlaſting things? Are you not able to read good Books from day to day, at leaſt on the Lord's Day, and to converſe with thoſe that fear the Lord? You cannot ſay that youhave done what you are able. 2. And therefore yo muſt know that you can *forfeit* the Grace and help of God, by your wilful ſinning or negligence, though you cannot without Grace turn to God. If you will not do what you can, it's juſt with God to deny you that Grace by which you might do more. 4. And for Gods Decrees, you muſt know that they ſeparate not the end and means, but tie them together. God never Decreed to ſave any but the Sanctified, nor to damn any but the Unſanctified. God doth as truly Decree from Everlaſting whether your

Land

Land this year ſhall be barren or fruitful, and juſt how long you ſhall live in the World, as he hath decreed whether you ſhall be ſaved or not. And yet you would think that man but a Fool that would forbear plowing and ſowing, and ſay, *If God have Decreed that my Ground ſhall bear Corn, it will bear, whether I Plow and Sow, or not. If God have Decreed that I ſhall live, I ſhall live, whether I eat or not; but if he have not, it is not eating will keep me alive*; Do you know how to anſwer ſuch a man, or do you not? If you do, then you know how to anſwer your ſelves; for the caſe is alike: God's Decree is as peremptory about your bodies as your ſouls, if you *do not*, then try firſt theſe concluſions upon your bodies, before you venture to try them on your ſouls: ſee firſt whether God will keep you alive without food or raiment, and whether he will give you Corn without Tillage and Labour, and whether he will bring you to your Journeys end without your travel or carriage: and if you ſpeed well in this, then try whether he will bring you to Heaven without your diligent uſe of means, and ſit down and ſay, We cannot Sanctifie our ſelves.

And for the point of *Free-will* which you harp ſo long upon: Divines are not ſo much diſagreed about it, as you imagine. *Auguſtine* as well as *Pelagius*, *Calvin* as well as *Arminius*, the *Dominicans* as well as the *Jeſuites*, all do generally maintain that Man hath Free-will; all that the Orthodox ſay is, that Free-will is corrupted and diſpoſed to Evil. *Epiphanius* condemned *Origen* for ſaying, that Man had loſt the Image of God, and makes it a point of Hereſie. And yet one may truly ſay, *That Man hath loſt Gods Image*; and *another* may truly ſay, *That he hath not loſt it.* For there is a twofold Image of God on Man: the one is *Natural*, and that is our

Reason, and Free-will, and this is not loſt. The other is *Qualitative* and *Ethical*, and this is our *Holineſs*, and this is loſt, and by *Grace* reſtored: No man of Brains denieth that a man hath a will that is Naturally free; It's free from violence, and it's a ſelf-determining principle, But it is not free from evil Diſpoſitions. It is habitually averſe to God and Holineſs, and inclined to earthly fleſhly things. It is inſlaved by a ſinful Byas. This no man methinks that is a Chriſtian, ſhould deny; and of the Aged, I ſee not how an Infidel can deny it. Alas, we confeſs to you that you have not the Spiritual Moral Free-will, which is but your right inclination, and your habitual willingneſs it ſelf. If you had a will that were freed from wicked inclinations, I had no need to write ſuch Books as theſe to perſwade you to be willing in a caſe which your own Salvation lieth on. To the grief of our Souls, we perceive after all our Preaching and perſwaſions, that the ungodly have not this ſpiritual Free-will. But this is nothing but your willingneſs it ſelf, and inclination to be unwilling; and therefore the want of it is ſo far from excuſing you, that the more you want it (that is, the more you are wilful in ſin) the worſe you are, and the ſorer will be your puniſhment. And our preaching, and perſwaſion, and your hearing and conſidering, are the appointed means to get this Moral Power of Freedom, that is, to make you truly willing.

Well Sirs, I have but three Requeſts to you, and I have done. Firſt, that you will ſeriouſly read over this ſmall Treatiſe: (and if you have ſuch as need it in your Families, that you would read it over and over to them: And if thoſe that fear God, would go now and then to their ignorant Neighbours, and read this or ſome other Book to them of this

this Subject, they might be a means of winning of Souls.) If we cannot intreat so small a labour of men for their own salvation, as to read such short instructions as these, they set little by themselves, and will most justly perish. Secondly, when you have read over this Book, I would intreat you to go alone, and ponder a little what you have read, and bethink you as in the sight of God, whether it be not true, and do not nearly touch your Souls, and whether it be not time for you to look about you. And also intreat you, that you will upon your knees beseech the Lord that he would open your eyes to understand the truth, and turn your hearts to the love of God, and beg of him all that saving *Grace* that you have so long neglected, and follow it on from day to day, till your hearts be changed. And withal that you will go to your Pastors (that are set over you to take care of the Health and Safety of your Souls, as Physicians do for the Health of your Bodies) and desire them to direct you what course to take, and acquaint them with your Spiritual Estate, that you may have the benefit of their advice and Ministerial help. Or if you have not a faithful Pastor at home, make use of some other in so great a need. Thirdly, when by Reading. Consideration, Prayer, and Ministerial advice, you are once acquainted with your sin and misery, with your Duty and Remedy; delay not, but presently forsake your sinful company and courses, and turn to God, and obey his Call. As you love your Souls, take heed that you go not on against so loud a Call of God, and against your own knowledge and Conscience, lest it go worse with you in the day of Judgement, than with *Sodom* and *Gomorrha*. Enquire of God, as a man that is willing to know the Truth, and not to be a wilful Cheater of his Soul. Search the Holy Scriptures daily, and see whether these things

be ſo or not: try impartially whether it be ſafer to truſt Heaven or Earth, and whether it be better to to follow God or Man, the Spirit or the Fleſh, and better live in Holineſs or Sin: and whether an unſanctified Eſtate be ſafe for you to abide in one day longer, and when you have found out which is *beſt*, reſolve accordingly, and make your choice without any more ado. If you will be true to your own ſouls, and do not love Everlaſting Torments, I beſeech you as from the Lord, that you will but take this reaſonable advice. O what happy Towns and Countries, and what a happy Nation might we have, if we could but perſwade our Neighbours to agree to ſuch a neneſſary motion! what joyful men would all faithful Miniſters be, if they could but ſee their people truly heavenly and holy: This would be the Unity, the Peace, the Safety, the glory of our Churches, the happineſs of our Neighbours, and the comfort of our ſouls. Then how comfortably ſhould we Preach Abſolution and Peace to you, and deliver the Sacraments which are the Seals of Peace to you? and with what love and joy might we live among you? at your Death-bed, how boldly might we comfort and incourage your departing ſouls? and at your Burial, how comfortably might we leave you in the *Grave*, in expectation to meet your ſouls in Heaven, and to ſee your bodies raiſed to that Glory.

But if ſtill the moſt of you will go on in a careleſs, ignorant, fleſhly, worldly, or unholy life, and all our deſires and labours cannot ſo far prevail, as to keep you from the wilful damning of your ſelves, we muſt then imitate our Lord, who delighteth himſelf in thoſe few that are his Jewels, and in the little Flock that ſhall receive the Kingdom, when the moſt ſhall reap the miſery which they ſowed In Nature excellent things are few: The World hath not many Suns or Moons; It is but a little of the

the Earth that is *Gold* or Silver. Princes and Nobles are a ſmall part of the Sons of men. And it is no great number that are learned, judicious, or wiſe here in the World. And therefore if the gate being ſtrait, and the way narrow, there be but few that find Salvation, yet *God* will have his *Glory* and Pleaſure in thoſe few. And when Chriſt ſhall come with his mighty Angels in flaming fire, taking vengeance on them that know not *God*, and obey not the *Goſpel* of our Lord Jeſus Chriſt, his coming will be glorified in his Saints, and admired in all true Believers, 2 *Theſ.* 1. 7. 8, 9, 10.

And for the reſt, as *God* the Father vouchſafed to create them, and *God* the Son diſdained not to bear the penalty of their ſins upon the Croſs, and did not judge ſuch ſufferings vain, though he knew that by refuſing the ſanctification of the *Holy Ghoſt*, they would finally deſtroy themſelves; ſo we that are his Miniſters, though theſe be not gathered, judge not our labour wholly loſt. (*See Iſa.* 49. 5.)

Reader, I have done with thee, (when thou haſt peruſed this Book) but ſin hath not yet done with thee, (even thoſe that thou thoughteſt had been forgotten long ago) and *Satan* hath not yet done with thee (though now he be out of ſight) and *God* hath not yet done with thee, becauſe thou wilt not be perſwaded to have done with the deadly raigning ſin. I have written thee this Perſwaſive, as one that is going into another World, where the things are ſeen that here I ſpeak of: and as one that knoweth thou muſt be ſhortly there thy ſelf. As ever thou wilt meet me with comfort before the Lord that made us; as ever thou wilt eſcape the everlaſting plagues prepared for the final neglecters of Salvation, and for all that are not *Sanctified by the Holy Ghoſt, and love not the Communion of the Saints*, as Members of the *Holy Catholick*

lick Church: and as ever thou hopeſt to ſee the face of Chriſt the Judge, and of the Majeſty of the Father, with peace and comfort, and to be received into *Glory*, when thou art turned naked out of this world, I beſeech thee, I charge thee to *hear* and *obey* the *Call of God*, and *reſolvedly to Turn*, *that thou maiſt live*. But if thou *wilt not*, even when thou haſt no true reaſon for it, but *becauſe thou wilt not*; I ſummon thee to anſwer it before the Lord, and require thee there to bear me witneſs that I gave thee warning, and that thou wert not condemned for want of a *Call to turn and Live*, but becauſe thou wouldſt not *believe it*, and *obey it*; which alſo muſt be the Teſtimony of

Thy ſerious Monitor,

Decemb. 11.
1657.

Rich. Baxter.

THE

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A Call

A

CALL

TO THE

UNCONVERTED.

Ezek. 33. 11.

Say unto them, As I live ſaith the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live: Turn ye, turn ye from your evil ways; for why will ye die, O houſe of Iſrael?

IT hath been the aſtoniſhing Wonder of many a man as well as me, to read in the holy Scripture, how *few* will be ſaved: and that the greateſt part even of thoſe that are *called*, will be everlaſtingly ſhut out of the Kingdom of Heaven, and be tormented with the Devils in Eternal Fire, Infidels

Infidels believe not this when they read it, and therefore muſt feel it. Thoſe that do believe it, are forced to cry out with *Paul*, *Rom.* 11. 13. *O the depth of the riches both of the Wiſdom and knowledge of God! How unſearchable are his Judgements, and his ways paſt finding out!* But Nature it ſelf doth teach us all to lay the blame of evil works upon the doers, and therefore when we ſee any hainous thing done, a principle of Juſtice doth provoke us to enquire after him that did it, that the evil of the work may return the evil of ſhame upon the Author. If we ſaw a man killed and cut in pieces by the way, we ſhould preſently ask, *Oh who did this cruel deed?* if the Town wsre wilfully ſet on fire, you would ask, *What wicked wretch did this?* So when we read that the moſt will be firebrands of Hell for ever, we muſt needs think with our ſelves; How comes this to paſs? and, who is it long of? Who is it that is ſo cruel as to be the cauſe of ſuch a thing as this? And we can meet with few that will own the guilt. It is indeed confeſt by *all* that *Satan* is the cauſe: but that doth not reſolve the doubt, becauſe he is not the principal cauſe. He doth not *force* men to ſin, but tempt them to it, and leaves it to their own wills, whether they will

will do it or not. He doth not *carry* men to an Ale-houſe and force open their mouths, and pour in the drink; nor doth he hold them that they cannot go to God's Service; nor doth he force their hearts from holy thoughts. It lieth therefore between God himſelf and the ſinner; one of them muſt needs be the principal cauſe of all this meſery, which ever it is; for there is no other to caſt it upon: And *God* diſclaimeth it: *He* will not take it upon him. And the *wicked* diſclaim it uſually, and they will not take it upon them. And this is the Controverſie that is here managing in my Text.

The Lord complaineth of the *People*; and the *People* think it is long of *God*. The ſame Controverſie is handled *cap.* 18. where *verſ.* 25. they plainly ſay, *That the way of the Lord is not equal.* And God ſaith, *It is their ways that are not equal.* So here they ſay, *Verſ.* 19. *If our tranſgreſſions and our ſins be upon us, and we pine away in them, how ſhall we then live?* As if they ſhould ſay, If we muſt die, and be miſerable, how can we help it? As if it were not long of them, but God. But God in my Text doth clear himſelf of it, and telleth them how they may help it if they will, and perſwadeth them to uſe the means; and if they will not

not be perſwaded, he lets them know tha it is long of themſelves; and if this wil not ſatisfie them, he will not therefore for bear to puniſh them. It is *He* that will b the Judge; and he will judge them accord ing to their waies, they are no Judges o him or of themſelves; as wanting authori ty and wiſdom, and impartiality: nor is it the Cavilling and Quarrelling with God that ſhall ſerve their turn, or ſave them from the execution of Juſtice which they murmur at.

The words of this Verſe contain, 1. God's purgation or clearing of himſelf from the blame of their Deſtruction. This he doth, not by diſowning his Law, that *the wicked ſhall Die*, nor by diſowning his Judgments and Execution according to that Law, or giving them any hope that the Law ſhall not be executed; but by profeſſing that it is not their death that he takes pleaſure in, but their *returning* rather, that they may live: And this he confirmeth to them by his Oath. 2. An expreſs Exhortation to the wicked to Return; wherein God doth not only command, but perſwade, and condeſcend alſo to reaſon the caſe with them. Why will they die? The direct End of this Exhortation is, That they may Turn and Live.

The

The Secondary or reserved ends upon Supposition that this is not atttained, are these two. First, to convince them by the means which he used, that it is not long of God if they be miserable. Secondly, to convince them from their manifest wilfulness in rejecting all his Commands and Perswasions, that it is long of themselves; and they die, even because they *will* die.

The substance of the Text doth lie in these Observations following.

Doct. 1. *It is the unchangeable Law of God, that wicked men must Turn or Die.*

Doct. 2. *It is the Promise of God, that the wicked shall live, if they will but Turn.*

Doct. 3. *God takes pleasure in mens Conversion and Salvation, but not in their Death or Damnation: he had rather they would Return and Live, than go on and Die.*

Doct. 4. *This is a most certain Truth, which because God would not have men to question, he hath confirmed it to them solemnly by his Oath.*

Doct. 5. *The Lord doth redouble his commands and Perswasions to the wicked to Turn.*

Doct. 6. *The Lord condescendeth to reason the Case with them, and asketh the wicked, Why they will die?*

Doct.

Doct. 7. *If after all this the wicked will not turn, it is not long of God that they perish, but of themselves: their own wilfulness is the cause of their damnation; they therefore die because they will die.*

Having laid the Text open before your eyes in these plain Propositions, I shall next speak somewhat of each of them in order, though very briefly.

Doct. 1. *IT is the unchangeable Law of God that wicked men must Turn or Die.*

If you will believe God, believe this: There is but one of these two ways for every wicked man, either Conversion or Damnation; I know, the wicked will hardly be perswaded either of the Truth or Equity of this. No wonder if the Guilty quarrel with the Law. Few men are apt to believe that which they would not have to be true: and fewer would have that to be true, which they apprehend to be against them. But it is not quarrelling with the Law, or with the Judge that will save the Malefactor. Believing and regarding the Law, might have prevented his death; but denying and accursing it, will but hasten it. If it were not so, an hundred

hundred would bring their *Reaſons againſt* the Law, for one that would bring his Reaſon to the Law : And Men would rather chooſe to give their Reaſons why *they* ſhould not be puniſhed, than to hear the Commands and Reaſons of their Governours which require them to obey. The Law was not made for you to judge, but that you might be ruled, and judged by it.

But if there be any ſo blind as to venture to queſtion either the Truth or the Juſtice of this Law of God, I ſhall briefly give you that evidence of both; which, methinks, ſhould ſatisfie a reaſonable Man.

And firſt, If you doubt whether this be the Word of God or not, beſides an hundred other Texts, you may be ſatisfied by theſe few, Mat. 18. 3. *Verily I ſay unto you, Except ye be converted, and become as little Children, ye cannot enter into the Kingdom of Heaven.* John 3. 3. *Verily, Verily, I ſay unto thee, Except a Man be born again, he cannot ſee the Kingdom of God.* 2 Cor. 5. 17. *If a Man be in Chriſt, he is a new Creature: Old things are paſt away, behold all things are become new.* Col. 3. 9, 10. *Ye have put off the old Man with his deeds, and have put on the new Man, which is renewed in knowledge, after the Image of him that created him:*

Heb.

Heb. 12. 14. *Without Holineſs none ſhall ſee God.* Rom. 8. 8, 9. *So then they that are in the fleſh, cannot pleaſe God. Now if any man have not the Spirit of Chriſt, he is none of his.* Gal. 6. 15. *For in Chriſt Jeſus neither Circumciſion availeth any thing, nor Uncircumciſion, but a new Creature.* 1 Pet. 1. 3. *According to his abundant Grace he hath begotten us again to a lively Hope.* Ver. 23. *Being born again, not of corruptible ſeed, but of incorruptible, by the Word God of which liveth and abideth for ever.* 1 Pet. 2. 1,2. *Wherefore laying aſide all malice, and all guile, and Hypocriſies, and envies and evil ſpeaking; as new born Babes deſire the ſincere milk of the Word, that ye may grow thereby:* Pſal. 9. 17. *The wicked ſhall be turned into Hell; and all the Nations that forget God.* Pſal. 11. 4. *And the Lord loveth the Righteous, but the wicked his Soul hateth.*

As I need not to ſtay to open theſe Texts which are ſo plain, ſo I think I need not add any more of that multitude which ſpeak the like: if thou be a man that doſt believe the Word of God, here is already enough to ſatisfie thee, that the wicked muſt be Converted or Condemned. You are already brought ſo far, that you muſt either confeſs that

that this is true, or ſay plainly, You will not believe the Word of God. And if once you be come to that paſs, there is but ſmall hopes of you: look to your ſelves as well as you can: for 'tis like you will not be long out of Hell. You would be ready to fly in the face of him that ſhould give *you* the lye; and yet dare you give the lie to God? But if you tell God plainly you will not believe him, blame him not if he never warn you more, or if he forſake you, and give you up as hopeleſs; For to what purpoſe ſhould he warn you, if you will not believe him? ſhould he ſend an Angel from Heaven to you, it ſeems you would not believe. For an Angel can ſpeak but the Word of God: and if an Angel ſhould bring you any other Goſpel, you are not to receive it, but to hold him accurſed, *Gal.* 1. 8. And ſurely there is no Angel to be believed before the Son of God, who came from the Father to bring us this Doctrine. If he be not to be believed, then all the Angels in Heaven are not to be believed. And if you ſtand on theſe terms with God, I ſhall leave you till he deal with you in a more convincing way. God hath a Voice that will make you hear. Though he *intreat* you to hear the Voice of his *Goſpel*, he will *make* you hear the Voice of his Condemna-

demning Sentence, without intreaty: We cannot make you *believe* againſt your wills; but God will make you *feel* againſt your wills.

But let us hear, what reaſon you have, why will you not believe this Word of God, which tells us that the wicked muſt be *Converted* or *Condemned*? I know your Reaſon; it is becauſe that you judge it unlikely that God ſhould be ſo unmerciful; you think it cruelty to damn Men everlaſtingly for ſo ſmall a thing as a ſinful life. And this leads us up to the ſecond thing, which is to juſtifie the *Equity* of God in his Laws, and Judgments.

And firſt I think you will not deny but that it is moſt ſuitable to an Immortal Soul, to be ruled by Laws that promiſe an immortal reward, and threaten an endleſs puniſhment. Otherwiſe the Law ſhould not be ſuited to the nature of the Subject, who will not be fully ruled by any lower means, than the hopes or Fears of everlaſting things: As it is in caſe of temporal puniſhment, if a Law were now made that the moſt hanious Crimes ſhall be puniſhed with an Hundred years Captivity, this might be of ſome Efficacy, as being equal to our Lives. But if there had been no other penalties before the Flood

Flood, when Men lived eight or nine hundred years, it would not have been sufficient, because Men would know that they might have so many hundred years impunity afterward, So it is in our present case.

2. I suppose that you will confess that the *promise* of an endless and unconceiveable Glory is not so suitable to the Wisdom of God, or the case of man: And why then should you not think so of the *Threatning* of an endless and unspeakable misery!

3. When you find it in the Word of God that *so it is*, and *so it will be*, do you think your selves fit to contradict this Word? Will you call your maker to the Bar; and examine his word upon the accusation of falshood? will you sit upon him, and judge him by the Law of your Conceits? Are you wiser, and better, and righteouser than he? Must the God of Heaven come to School to you to learn wisdom? Must infinite wisdom learn of folly? and infinite goodness be corrected by a swinish sinner, that cannot keep himself an hour clean? Must the Almighty stand at the Bar of a Worm? Oh horrid arrogancy of senseless dust! shall ever Mole, or Clod, or Dunghil, accuse the Sun of darkness, and undertake to illuminate the World? Where were you when the Almighty made

the Laws, that he did not call you to his Counsel; surely he made them before you were born, without desiring your advice, and you came into the World too late for to reverse them: if you could have done so great a work, you should have kept out of your Nothingness, and have contradicted Christ when he was on Earth, or *Moses* before him, or have saved *Adam* and his sinful Progeny from the threatned Death, that so there might have been no need of Christ! And what if God withdraw his patience and sustentation, and let you drop into Hell while you are quarrelling with his Word, will you then believe that there is an Hell?

4. If sin be such an evil that it requireth the *Death of Christ* for its expiation, no wonder if it deserve our everlasting misery.

5. And if the sin of the *Devils* deserved an endless torment, why not also the sin of man?

6. And methinks you should perceive, that it is not possible for the best of men, much less for the wicked to be competent Judges of the desert of sin. Alas, we are all both blind and partial. You can never know fully the desert of sin, till you fully know the evil of sin: and you can never fully know the *evil* of sin, till you fully know, 1, The Excellency

lency of the *ſoul* which it deformeth. 2. And the Excellency of *Holineſs* which itdoth obliterate. 3. And, the Reaſon and Excellency of the *Law* which it violateth. And, 4. The Excellency of the *Glory* which it doth deſpiſe. And 5. The Excellency and Office of *Reaſon* which it treadeth down. 6. No nor till you know the infinite Excellency, Almightineſs, and Holineſs of that God againſt whom it is committed. When you fully know all theſe, you ſhall fully know the deſert of ſin beſides. You know that the Offender is too partial to judge the Law, or the proceeding of his judge. We judge by feeling, which binds our Reaſon. We ſee in common worldly things that moſt men think the Cauſe is right which is their own: and that all is wrong that's done againſt them: and let the moſt wiſe, or juſt, impartial Friends perſwade them to the contrary, and it's all in vain. There's few Children, but think the Father is unmerciful, or dealeth hardly with them, if he whip them. There's ſcarce the vileſt ſwiniſh wretch, but thinketh the Church do wrong him, if they Excommunicate him, or ſcarce a Thief nor Murderer that is hanged, but would accuſe the Law, and Judge of cruelty; if that would ſerve turn:

7. Can you think that an *unholy* ſoul is *fit for heaven?* Alas, they cannot *love God here*, nor do him any ſervice which he can accept. They are *contrary* to God, they *loath* that which he moſt loveth; and love that which he abhorreth: They are uncapable of that imperfect Communion with him, which his Saints here do partake of. How then can they live in that perfect Love of him, and full delights, and Communion with him, which is the bleſſedneſs of Heaven? You do not accuſe your ſelves of unmercifulneſs, if you make not your Enemy your boſom-counſellour? or if you take not your ſwine to bed and board with you: no nor if you take away his life, though he never ſinned; And yet will you blame the abſolute Lord, the moſt wiſe and gracious Sovereign of the World; if he condemn the Unconverted to perpetual miſery?

Uſe.

I Beſeech you now all that love your ſoul that, inſtead of quarrelling with God and with his Word, you will preſently ſtoop to it, and uſe it for your good. All you that are yet Unconverted in this Aſſembly, take

this as the undoubted Truth of God; You must e're long be *Converted*, or *Condemned*; There is no other way, but *Turn*, or *Die*. When God, that cannot lie, hath told you this, when you here it from the Maker, and Judge of the World; it's time for him that hath Ears, to hear. By this time you may see what you have to trust to. You are but *dead* and *damned* men; except you will be converted. Should I tell you otherwise, I should deceive you with a lie. Should I hide this from you, I should undo you, and be guilty of your blood, as the Verses before my Text assure me, Verse 8. *When I say to the wicked man, O wicked man, thou shalt surely die? if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.* You see then, though this be a rough unwelcom Doctrine, it's such as we must Preach, and you must hear. It is easier to hear of Hell, than feel it. If your necessities did not require it, we would not gall your tender Ears with Truths that seem so harsh, and grievous. Hell would not be so full, if people were but willing to know their Case, and to hear, and think of it. The reason why so few escape it, is, because they strive not to enter in at the strait Gate of Conversion, and

to go the narrow way of Holineſs while they have Time; and they ſtrive not, becauſe they be not awakened to a lively feeling of the danger they are in: and they be not awakened, becauſe they are loth to hear, or think of it; and that is partly through fooliſh tenderneſs, and carnal ſelf-love; and partly, becauſe they do not well believe the Word that threatneth it. If you will not throughly believe this Truth, methinks the weight of it ſhould force you to remember it; and it ſhould follow you, and give you no reſt, till you are converted. If you had but once heard this Word, by the voice of an Angel, *Thou muſt be Converted, or Condemned*: *Turn*, or *Die*: Would it not ſtick in your mind, and haunt you night and day? ſo that in your ſinning you would remember it; as if the voice were ſtill in your ears, *Turn* or *Die!* O happy were your ſouls if it might thus work with you, and never be forgotten, or let you alone till it have driven home your hearts to God. But if you will caſt it out by forgetfulneſs, or unbelief, How can it work to your Converſion and Salvation? But take this with you to your ſorrow, though you may put this out of your minds, you cannot put it out of the Bible: but there it will ſtand as a ſealed Truth

Truth which you ſhall experimentally know for ever, that there is no other way but *Turn* or *Die*.

O what is the matter then that the hearts of ſinners be not pierced with ſuch a weighty Truth? A man would think now that every Unconverted Soul that hears theſe words, ſhould be pricked to the Heart, and think with themſelves, *This is my own Caſe*, and never be quiet till they found themſelves Converted. Believe it Sirs, this drowſie careleſs temper will not laſt long. Converſion and Condemnation are both of them awakening things: and one of them will make you feel e're long. I can foretel it as truly, as if I ſaw it with my eyes, that either Grace, or Hell will ſhortly ſay theſe matters to the quick, and make you ſay, *What have I done? What a fooliſh wicked courſe have I taken?* The ſcornful, and the ſtupid ſtate of ſinners will laſt but a little while. As ſoon as they either *Turn* or *Die*, the preſumptuous Dream will be at an end; and then their wits, and feeling will return.

BUT I forſee there are two things that are like to harden the Unconverted, and make me loſe all my labour, except they can be taken out of the way: and that is, the miſunderſtanding of thoſe two words [*The wicked*] and [*Turn*] Some will think with themſelves; It's true, the *wicked* muſt *Turn*, or *Dye*: but what is that to *me*? I am not *wicked* though I am a *ſinner*, as all Men be. Others will think, *It is true that we muſt turn from our evil waies; but I am turned long ago, I hope this is not now to do.* And thus, while *wicked* men think they are *not wicked*, but are already *Converted*, we loſe all our labour in perſwading them to turn. I ſhall therefore, before I go any farther, tell you here who are meant by [*the wicked*] and who they be that muſt *Turn*, or *Die*: and alſo what is meant by *Turning*; and who they be that are truly converted: And this I have purpoſely reſerved for this place, preferring the Method that fits my end.

And here you may obſerve, that in the ſenſe of the Text, *a wicked Man*, and a *converted Man* are contraries. No man is a wicked Man that is converted, and no man is a converted Man that is wicked; ſo that to be a wicked Man, and to be an unconverted

ed Man, is all one. And therefore in opening one, we shall open both.

Before I can tell you what either *Wickedness*, or *Conversion* is; I must go to the bottom, and fetch up the Matter from the beginning.

It pleased the great Creator of the World, to make three sorts of living Creatures; *Angels* he made pure Spirits without Flesh, and therefore he made them only for Heaven, and not for to dwell on Earth. *Brutes* were made Flesh, without Immortal Souls; and therefore they were made only for Earth, and not for Heaven. *Man* is of a middle Nature, between both; as partaking of both Flesh and Spirit: and therefore he was made both for Heaven and Earth. But as his Flesh is made to be but a Servant to his Spirit, so is he made for Earth but as his passage, or way to Heaven; and not that this should be his home, or happiness. The blessed state that Man was made for, was to behold the glorious Majesty of the Lord, and to praise him among his holy Angels: and to love him, and be filled with his Love for ever. And as this was the end that Man was made for, so God did give him meanes that were fitted to the attaining of it. These means were principally two. For the right Inclination, and

Diſpoſition of the Mind of man. Secondly, the right ordering of his Life, and Practice. For the firſt, God ſuited the Diſpoſition of Man unto his End; giving him ſuch knowledge of God as was fit for his preſent ſtate, and an Heart diſpoſed, and inclined to God in holy Love. But yet he did not *ſin* or *confirm* him in this Condition; but, having made him a free Agent, he left him in the hands of his own free will. For the ſecond, God did that which belonged to him; that is, he gave man a perfect Law, requiring him to continue in the Love of God, and perfectly to obey him. By the wilful breach of this Law, Man did not only forfeit his hopes of everlaſting Life, but alſo turned his heart from God, and fixed it on theſe lower fleſhly things; and hereby did blot out the ſpiritual Image of God from his Soul. So that Man did both fall ſhort of the Glory of God, which was his end, and put himſelf out of the Way by which he ſhould have attained it; and this both as to the Frame of his *Heart*, and of his *Life*. The holy Inclination and love of his Soul to God, he loſt: and, inſtead of it, he contracted an Inclination, and love to the pleaſing of his fleſh, or carnal ſelf, by earthly things! growing ſtrange to God, and acquainted with the Creature:

And

And the course of this Life was suited to the Bent, and Inclination of his heart; he lived to his carnal self, and not to God: he sought the Creature for the pleasing of his Flesh, instead of seeking to please the Lord. With this *Nature*, or *corrupt Inclination*, we are all now born into the World; For, *who can bring a clean thing out of an unclean? Job.* 14. 4. As a Lyon hath a fierce, and cruel *Nature*, before he doth devour: and as an Adder hath a venemous *Nature*, before she sting; so in our very Infancy we have those sinful *Natures*, or *Inclinations*, before we think, or speak, or do amiss. And hence springeth all the sin of our lives. And not only so, but when GOD hath, of his mercy, provided us a Remedy, even the Lord Jesus Christ, to be the Saviour of our Souls, and bring us back to God again, we Naturally love our present state, and are loth to be brought out of it, and therefore are set against the means of our Recovery: and though custom hath taught us to thank Christ for his good-will, yet carnal self perswadeth us to refuse his Remedies, and to desire to be excused when we are commanded to take the Medicines which he offereth, and are called to forsake all, and follow him to God and Glory.

I pray

I pray you read over this Leaf again, and mark it; for, in these few words you have a true Description of our natural state; and consequently of a wicked Man. For every Man that is in this state of corrupted Nature, is a wicked Man, and in a state of death.

By this also you are prepared to understand what it is to be *Converted*: to which end you must further know, That the mercy of God, not willing that Man should perish in his sin, provided a Remedy, by causing his Son to take our Nature, and being in one Person, God and Man, to become a Mediator between God and Man; and by dying for our sins on the Cross to ransom us from the Curse of God, and the power of the Devil: and having thus Redeemed us, the Father hath delivered us into his hands, as *his own*. Hereupon the Father, and the Mediator do make a new Law, and Covenant for Man: not like the first, which gave life to none but the perfectly obedient, and condemned Man for every sin: but Christ hath made a Law of Grace, or a promise of Pardon, and Everlasting Life to all that by true Repentance, and by Faith in Christ, are Converted unto God. Like an Act of Oblivion, which is made by a Prince, to a company of Rebels, on condition they will lay down Arms, and come

come in, and be loyal subjects for the time to come.

But, because the Lord knoweth that the heart of man is grown so wicked that, for all this, Men will not accept of the Remedy, if they be left to themselves, therefore the Holy Ghost hath undertaken it as his Office to inspire the Apostles, and Seal up the Scripture by Miracles, and Wonders; and to illuminate and Convert the Souls of the Elect.

So that, by this much, you see, that, as there are three Persons in the Trinity, the Father, the Son, and the Holy Ghost; so each of these Persons have their several works, which are eminently ascribed to them.

The *Father*'s works were, To Create us, to Rule us, as his Rational Creatures, by the Law of Nature, and judge us thereby: And in mercy to provide us a Redeemer when we are lost; and to send his Son, and accept his Ransom.

The works of the *Son*, for us, were these; To Ransom, and Redeem us by his Sufferings and Righteousness, to give out the Promise or Law of Grace, and Rule and Judge the world as their Redeemer, on terms of Grace, and to make intercession for us, that the benefits of his Death may be communicated, and to send the Holy Ghost, (which

(which the Father also doth by the Son) The works of the holy Ghost, for us, are these: To indite the Holy Scriptures; by inspireing, and guiding the Prophets and Apostles; and Sealing the Word, by his Miraculous Gifts, and Works: and the illuminating, and exciting the ordinary Ministers of the Gospel; and so enabling them, and helping them to publish that Word: and by the same Word, illuminating, and converting the Soules of Men. So that as you could not have been *reasonable Creatures*, if the *Father* had not *Created* you; nor have had any *access to God*, if the *Son* had not *Redeemed* you: so neither can you have a *part of Christ*, or be saved, except the *Holy Ghost* do *sanctifie* you.

So that by this time, you may see the several Causes of this work. The *Father* sendeth the *Son*: the *Son* Redeemeth us, and maketh the promise of Grace: the *Holy Ghost* inditeth, and sealeth this Gospel: the *Apostles* are the Secretaries of the *S*pirit to Write it: the *Preachers* of the Gospel to proclaim it, and perswade Men to open it: and the *Holy Ghost* doth make their preaching effectual, by opening the hearts of Men to entertain it. And all this to repair the Image of God upon the Soul; and to set the heart

heart upon God again, and take it off the Creature, and carnal ſelf, to which it is revolted, and ſo to turn the Current of the Life into an Heavenly Courſe, which before was Earthly; and all this by the entertainment of Chriſt, by Faith, who is the Phyſician of the Soul.

By this which I have ſaid, you may ſee what it is to be *wicked*, and what it is to be *Converted*. Which I think will be yet plainer to you, if I deſcribe them as conſiſting of their ſeveral parts: and for the firſt, a *wicked Man* may be known by theſe three things.

Firſt, He is one who placeth his *chief content on Earth*, and loveth the Creature more than God; and his fleſhly proſperity, above the Heavenly Felicity; He favoureth the things of the Fleſh, but neither diſcerneth, nor favoureth the things of the Spirit: though he will *ſay*, that Heaven is better than Earth, yet doth he not really ſo eſteem it to himſelf. If he might be ſure of Earth, he would let go Heaven; and had rather ſtay here, than be removed thither. A Life of perfect Holineſs, in the ſight of God, and in his Love, and praiſes for ever in Heaven, doth not find ſuch liking with his heart, as a life of health, and wealth, and honour here

here upon Earth. And though he falſly profeſs that he loveth God above all, yet indeed he never felt the power of Divine Love within him, but his mind is more ſet on the World or fleſhly pleaſures, than on God. In a word, whoever loveth Earth above Heaven, and fleſhly proſperity more than God, is a wicked unconverted man.

On the otherſide, *A Converted man,* is illuminated to diſcern the *Lovelineſs* of God: and ſo far believeth the Glory that is to be had with God, that his heart is taken up to it, and ſet more upon it, than on any thing in this world. He had rather ſee the face of God, and live in his everlaſting love and praiſes, than have all the wealth or pleaſure of the World. He ſeeth that all things elſe are vanity; and nothing but God can fill the Soul: and therefore let the World go which way it will, he layeth up his treaſures and hopes in Heaven; and for that he is reſolved to let go all. As the fire doth mount upward, and the Needle that is touched with the Load-ſtone ſtill turneth to the North: ſo, the Converted Soul is *inclined* unto God. Nothing elſe can ſatisfie him; nor can he find any Content and Reſt but in his Love. In a word, All that are Converted do Eſteem and Love God better than all

all the World; and the Heavenly felicity is dearer to them, than their fleshly Prosperity. The proof of what I have said, you may find in these places of Scripture, *Phil*: 3. 18. 21. *Mat*. 6. 19, 20, 21. *Col*. 3. 1, 2, 3, 4. *Rom*. 8. 5, 6, 7, 8, 9, 18. 23. *Psal*. 73. 25, 26.

Secondly, A wicked Man is one that maketh it the *principal business of his life to prosper in the World*, and attain his fleshly ends. And though he may read, and hear, and do much in the outward duties of Religion, and forbear disgraceful sins; yet this is all but upon the by, and he never makes it the Trade and principal Business of his Life, to please God, and attain Everlasting Glory; and puts off God with the leavings of the World, and gives him no more service, than the flesh can spare; for he will not part with all for Heaven.

On the contrary, A *Converted* man is one that makes it the *principal care and business of his Life to please God*, and to be saved; and takes all the blessings of this Life, but as accommodations in his journey towards another Life, and useth the Creature in subordination unto God; he loveth an holy Life, and longeth to be more holy; he hath no sin, but what he hateth; and longeth, and prayeth, and striveth to be rid of, The drift

and

and bent of this life is for God, and if he sin, it is contrary to the very bent of his heart and life, and therefore he rises again, and lamenteth it, and dare not wilfully live in any known sin. There is nothing in this World so dear to him, but he can give it up to God, and forsake it for him and the hopes of Glory. All this you may see in *Col.* 3. 1,2,3, 4,5. *Mat.* 6.20. 33. *Luk.* 18,22,23,29. *Luk.* 14. 18, 24, 26, 27. *Rom* 8. 13. *Gal.* 5. 24. *Luk.* 12. 21, *&c.*

Thirdly, The Soul of a wicked man did never truly discern, and relish the Mystery of Redemption, nor thankfully entertain an offered Saviour, nor is he taken up with the love of the Redeemer, nor willing to be ruled by him as Physician of his Soul, that he may be saved from the Guilt, and power of his sins, and recovered unto God; but his heart is insensible of this unspeakable benefit, and is quite against the healing means, by which he should be recovered. Though he may be willing to be *carnally* Religious, yet he never resigneth up his Soul to Christ, and to the motions, and conduct of his Word and Spirit.

On the contrary, the *Converted* Soul having felt himself undone by sin; and perceiving that he hath lost his peace with God, and

and Hopes of Heaven, and is in danger of everlasting misery, doth thankfully entertain the tidings of Redemption, and believing in the Lord Jesus as his only Saviour, resigneth up himself to him for Wisdom, Righteousness, Sanctification, and Redemption. He taketh Christ as the life of his Soul, and liveth by him, and useth him as a Salve for every Sore, admiring the Wisdom, and Love of God in this wonderful work of mans Redemption. In a word, Christ doth even dwell in their heart by Faith, and the Life that he now liveth is by the Faith of the Son of GOD, that hath loved him, and gave himself for him, Yea, it is not so much he that liveth, as Christ in him. For these, see *Job* 1. 11, 12. & 3. 19, 20. *Rom.* 8. 9. *Phil.* 3. 7, 8, 9, 10. *Gal.* 2. 20. *Joh.* 15. 2, 3, 4. 1 *Cor.* 1. 20. & 2. 2.

YOU see now, in plain terms, from the Word of God, who are the wicked and who are the Converted. ignorant People think, that if a man be no swearer, nor Curser, nor Railer, nor Drunkard, nor Fornicator, nor Extortioner, nor wrong any body in their Dealings, and if they come to Church, and say their Prayers, these cannot be wicked Men.

Men. Or if a Man that hath been guilty of Drunkenneſs, Swearing, or Gaming, or the like Vices, do but forbear them for the time to come, they think that this is a Converted Man. Others think, if a man that hath been an Enemy, and Scorner at Godlineſs, do but approve it, and joyn himſelf with thoſe that are Godly, and be hated for it by the Wicked, as the Godly are, that this muſt needs be a Converted Man. And ſome are ſo fooliſh as to think they are Converted, by taking up ſome new, and falſe Opinion; and falling into ſome dividing Party, as Anabaptiſts, Quakers, Papiſts or ſuch like. And ſome think, if they have but been affrighted by the fears of Hell, and had Convictions, and Gripes of Conſcience; and thereupon have purpoſed, and promiſed amendment, and take up a Life of Civil Behaviour, and outward Religion, that this muſt needs be true Converſion. And theſe are the poor deluded Souls that are like to looſe the Benefit of all our perſwaſions: and when they hear that the wicked muſt *Turn* or *Die*, they think that this is not ſpoken to them; for they are not *wicked*, but are *Turned* already. And therefore it is that Chriſt told ſome of the Rulers of the *Jews*, who were greater, and civiller than the common People, that *Publicans*

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and Harlots do go into the Kingdom of God before them, Mat. 21. 31. Not that an Harlot, or groſs Sinner can be ſaved without Converſion; but becauſe it was eaſier to make theſe groſs ſinners perceive their ſin, and miſery, and the neceſſity of a change, when the civiller ſort do delude themſelves by thinking that they are converted already, when they be not.

O Sirs, Converſion is another kind of work, than moſt are aware of: It's not a ſmall matter to bring an Earthly mind to Heaven, and to ſhew man the amiable excellencies of God, till he be taken up in ſuch love to him that can never be quenched; to break the heart for ſin, and make him fly for Refuge unto Chriſt, and thankfully embrace him as the Life of his Soul; to have the very drift, and bent of the Heart, and Life to be changed; ſo that a man renounceth that which he took for his felicity, and placeth his felicity where he never did before; and liveth not to the ſame end, and driveth not on the ſame deſign in the World, as formerly he did: In a word, he that is in Chriſt, is a *new Creature*: *old things are paſt away, behold all things are become new*, 2 Cor. 5. 17. He hath a new Underſtanding, a new Will, and Reſolution, new Sorrows, and Deſires, and Love, and Delight;

new

new Thoughts, new Speeches, new Company (if possible) and a new Conversation. *Sin* that before was a jesting matter with him, is now so odious and terrible to him, that he flies from it, as from Death. The World that was so lovely in his eyes, doth now appear but as vanity, and vexation; God that was before neglected, is now the only happiness of his *Soul*; before he was forgotten, and every Lust preferred before him; but now he is set next the heart, and all things must give place to him: and the Heart is taken up in the attendance, and observance of him: and is grieved when he hides his Face, and never thinks it self well without him. Christ himself that was wont to be slightly thought of, is now his only hope and refuge, and he lives upon him as on his daily Bread, he cannot Pray without him, nor rejoyce without him, nor think, nor speak, nor live without him. Heaven it self that before was lookt upon but as a tolerable reserve, which he hoped might serve turn better than *Hell* when he could not stay any longer in the World, is now taken for his home, the place of his only Hope and Rest, where he shall *See*, and Love and Praise that God that hath his heart already. *Hell* that did seem before but as a Bugbear to frighten Men from *Sin*, doth now

now appear to be a real misery, that is not to be ventured on, nor jested with. The Works of Holiness which before he was weary of, and seemed to be more ado than needs, are now both his recreation, and his business, and the trade that he lives upon. The Bible which was before to him but almost as a common Book, is now as the Law of *God*, as a Letter written to him from Heaven, and subscribed with the Name of the *Eternal Majesty*, it is the rule of his Thoughts, and Words, and Deeds; the Commands are binding, the Threats are dreadful, and the promises of it speak Life to his Soul. The Godly that seemed to him but like other Men, are now the excellentest and happiest on Earth. And the wicked that were his Play-fellows, are now his grief: and he that could laugh at their sin, is readier now to weep for their sin and misery, *Psal.* 16. 3. and 15. 4. *Phil.* 3. 18. In short, he hath a New End in his Thoughts, and a new way in his endeavours, and therefore his Heart and Life is new. Before his *Carnal Self* was his *End:* and his Pleasure, and worldly Profits, and Credit were his Way: and now God and everlasting Glory is his *End:* and Christ, and the Spirit, and Word, and Ordinances. Holiness to God, and Righteousness and Mercy

Mercy to Men, these are his *Way*. Before *Self* was the chiefest Ruler, to which the matters of God, and Conscience must stoop, and give place: and now God, in Christ, by the Spirit, Word and Ministry, is the chief Ruler, to whom both *Self*, and all the matters of *Self* must give place. So that this is not a change in one or two, or twenty points; but in the whole Soul: and the very end, and bent of the Conversation. A man may step out of one Path into another, and yet have his Face the same way, and be still going towards the same place, but 'tis another matter to turn quite back again, and take his Journey the clean contrary way, to a contrary place. So it is here, A man may turn from Drunkenness, to Thristiness, and forsake his good fellowship, and other grosse disgraceful sins, and set upon some duties of religion, and yet be going still to the same end as before, intending his carnal *Selfe* above all, and giving it still the Government of his Soul, but when he is Converted, this *Self* is denied, and taken down; and God is set up, and his Face is turned the contrary way; and he that before was addicted to himself, and lived to himself, is now, by Sanctification, devoted to God, and liveth unto God: before he asked himself, what he should do with his time, his parts,

parts, and his Eſtate, and for himſelf he uſed them: but now he asketh God what he ſhall do with them, and he uſeth them for him. Before he would pleaſe God ſo far as might ſtand with the pleaſure of his Fleſh, and Carnal *Self*; but not to any great diſpleaſure of them. But now he will pleaſe God, let *Fleſh*, and *Self* be never ſo much diſpleaſed. This is the great change that God will make upon all that ſhall be ſaved.

You can ſay, that the Holy Ghoſt is our *Sanctifier*; but do you know what *Sanctification* is? Why, this is it that I have now opened to you: and every Man and Woman in the World muſt have this, or be condemned to everlaſting Miſery. They muſt *Turn* or *Die*.

Do you believe all this, Sirs, or do you not? Surely you dare not ſay, you do not: For 'tis paſt doubt, or denial; Theſe are not Controverſies, where one Learned Pious man is of one mind, and another of another; where one Party ſaith this, and the other ſaith that. *Papiſts*, and *Anabaptiſts*, and every Sect among us, that deſerve to be called Chriſtians, are all agreed in this that I have ſaid, and if you will not believe the God of Truth, and that in a caſe where *every* Sect and Party do believe him, you are utterly unexcuſable.

But if you do believe this, how comes it to pass that you live so quietly in an unconverted state? Do you know that you are Converted? and can you find this wonderful change upon your Souls. Have you been thus born again, and made a new? Be not these strange matters to many of you? and such as you never felt upon your selves? If you cannot tell the day or week of your change, or the very Sermon that converted you, yet do you find that the work is done? and such a change indeed there is? and that you have such hearts as are before described? Alas, the most do follow their worldly business, and little trouble their minds with such thoughts. And if they be but restrained from scandalous sins, and can say, *I am no Whoremonger, nor Thief, nor Curser, nor Swearer, nor Tippler, nor Extortioner, I go to Church, and say my Prayers,* they think that this is true Conversion and they shall be saved as well as any. Alas, this is foolish cheating of your selves. This is too much contempt of an endless Glory: and too gross neglect of your Immortal Souls. Can you make so light of Heaven and Hell? Your Corpses will shortly lie in the Dust, and Angels, or Devils will presently seize upon your Souls, and every Man or Woman of you all, will shortly be among other company and

and in another case than now you are, you will dwell in those houses but a little longer; you will work in your Shops, and Fields but a little longer; you will sit in these Seats, and dwell on this Earth but a little longer, you will see with these Eyes, and hear with those Ears, and speak with those Tongues but a little longer, till the Resurrection-day; and can you make shift to forget this? O what a place will you be shortly in of joy or Torment! O what a sight will you shortly see in Heaven or Hell! O what thoughts will shortly fill your Hearts with unspeakable Delight or Horror! What work will you be imployed in? to Praise the Lord with Saints and Angels, or to cry out in Fire unquenchable with Devils? And should all this be forgoten? And all this will be endless, and sealed up by an unchangeable Decree. Eternity, Eternity will be the measure of your Joys or Sorrows, and can this be forgotten? And all this is true Sirs, most *certainly true*: when you have gon up and down a little longer, and slept, and awak't a few times more, you'l be dead and gone, and find all true that now I tell you, and yet can you now so much forget it! You shall then remember that you heard this Sermon, and that *this Day* or *this Place*, you were re-

membred of these things: and perceive them matters a thousand times greater than either you, or I could here conceive; and yet shall they be now so much forgotten?

Beloved Friends, if the Lord had not awakened me to believe and lay to Heart these things my self, I should have remained in the *dark* and *selfish* state, and have perished for ever: but if he have truly made me sensible of them, it will constrain me to compassionate you, as well as my self. If your Eyes were so far opened as to see Hell, and you saw your Neighbours, that were Unconverted, drag'd thither with hideous cries; though they were such as you accounted honest people on Earth, and feared no such matter by themselves, such a sight would make you go home and think of it, and think again, and make you warn all about you, as that damned Worldling in *Luke* 16.28. would have had his Brethren warned, lest they come to that place of Torment. Why, Faith is a kind of sight; it is the Eye of the Soul, the Evidence of things not seen: If I believe God, it is next to seeing: And therefore I beseech you excuse me, if I be half as earnest with you about these matters, as if I had seen them. If I must Die to morrow, and it were in my power to come again from another

ther world, and tell you what I had ſeen; would you not be willing to hear me? and would you not believe, and regard what I ſhould tell you? If I might preach one *Sermon* to you after I am dead, and have ſeen what is done in the World to come, would you not have me plainly ſpeak the Truth, and would you not crowd to hear me? and would you not lay it to heart? But this muſt not be; God hath his appointed way of teaching you by Scripture and *Miniſters*, and he will not humour Unbelievers ſo far as to ſend men from the dead to them, and to alter his eſtabliſht way; if any man quarrel with the Sun, God will not humour him ſo far as to ſet him up a clearer light. Friends, I beſeech you regard me now, as you would do if I ſhould come from the dead to you; for I can give you as full aſſurance of the truth of what I ſay to you, as if I had been there and ſeen it with my Eyes; For it's poſſible for one from the dead to deceive you: but Jeſus Chriſt can never deceive you; the Word of God delivered in ſcripture, and ſealed up by the miracles, and holy workings of the Spirit, can never deceive you. Believe this, or believe nothing. Believe, and obey this, or you are undone. Now as ever you believe the Word of God, and as ever

you care for the Salvation of your Souls, let me beg of you this reasonable request, and I beseech you deny me not: that you would without any more delay, when you are gone from hence, remember what you heard, and enter into an earnest search of your hearts, and say unto your selves [*Is it so indeed? must I Turn or Die? Must I be Converted or Condemned? It's time for me then to look about me, before it be too late. O why did not I look after this till now? Why did I venturously post off, or slubber over so great a business? Was I awake or in my wits! Oh blessed God, what a mercy is it that thou didst not cut off my Life all this while, before I had any certain hope of Eternal life? Well, God forbid that I should neglect this work any longer. What state is my Soul in? Am I converted, or am I not? Was ever such a change, or work done upon my Soul? Have I been illuminated by the Word and Spirit of the Lord, to see the odiousness of sin, the need of a Saviour, the Love of Christ, and the excellencies of God and Glory? Is my heart broken, or humbled within me, for my former life? Have I thankfully entertained my Saviour, and Lord that offered himself with pardon and life to my Soul? do I hate my former sinful life, and the remnant of every sin that is in me? Do I fly from them as my deadly*

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Enemies? Do I give up my ſelf to a life of Holineſs, and Obedience to God? Do I love it, and delight in it? Can I truly ſay that I am dead to the World, and carnal ſelf; and that I live for God, and the glory which he hath promiſed? Hath Heaven more of my Eſtimation, and reſolution than Earth? and is God the Dearest and higheſt in my Soul? Once I am ſure, I lived principally to the world and fleſh, and God had nothing but ſome heartleſs ſervices, which the world could ſpare, and which were the leaving of the fleſh. Is my heart now turned another way? Have I a new deſign, and a new end, and a new train of holy affections? Have I ſet my hopes, and heart in Heaven? And is it not the ſcope, and deſign, and bent of my heart and life, to get well to Heaven, and ſee the glorious Face of God, and live in his everlaſting love and praiſe? And when I ſin, is it againſt the habitual bent, and deſign of my heart? And do I conquer all groſs ſins and am I weary, and willing to be rid of mine infirmities? This is the ſtate of unconverted Souls. And thus muſt it be with me, or I muſt periſh. Is it thus with me indeed, or is it not? It's time to get this Doubt reſolved, before the dreadful Judge reſolve it. I am not ſuch a ſtranger to my own heart and life; but I may ſomewhat perceive whether I am thus Converted or not:

If I be not, it will do me no good to flatter my soul with false conceits, and hopes. I am resolved no more to deceive my self: but endeavour to know truely off or on, whether I be converted, yea, or no; that if I be, I may rejoice in it, and glorifie my gracious Lord, and comfortably go on till I reach the Crown: and if I am not, I may set my self on, beg and seek after the Grace that should convert me, and may turn without any more delay; For, if I find in time that I am out of the way, by the help of Christ I may turn and be recovered; but if I stay till either my heart be forsaken of God in blindness and hardness, or till I be catcht away by Death; it's then too late. There is no place for Repentance and Conversion then; I know it must be now or never.

Sirs, this is my request to you, that you will but take your hearts to task, and thus examine them till you see, if it may be, whether you are Converted or not? and if you cannot find it out by your own endeavours, go to your *Ministers*, if they be faithful and experienced men, and desire their assistance. The matter is great, let not bashfulness, nor carelesness hinder you. They are set over you to advise you, for the saving of your soul, as Physitians advise you for the curing of your Bodies. It undoes many thousands

ſands that they think they are in the way to ſalvation, when they are not: and think that they are Converted, when it is no ſuch thing. And then when we call to them daily to *Turn*, they go away as they came; and think that this concerns not them; for they are turned already, and hope they ſhall do well enough in the way that they are in, at leaſt if they do pick the faireſt Path, and avoid ſome of the fouleſt ſteps; when alas, all this while they live but to the World, and fleſh, and are ſtrangers to God and Eternal Life; and are quite out of the way to Heaven. And all this is much becauſe we cannot perſwade them to a few ſerious thoughts of their Condition, and ſpend a few hours in the examining of their ſtates: Is there not many a ſelf deceiving Wretch that hears me this day, that never beſtowed one hour, or quarter of an hour in all their lives, to examine their Souls, and try whether they are truly Converted or not? O merciful God, that will care for ſuch Wretches that care no more for themſelves, and that will do ſo much to ſave them from Hell, and help them to Heaven, who will do ſo little for it themſelves! If all that are in the way to Hell, and in the ſtate of damnation, did but know it, they durſt not continue in it. The greateſt hope that the devil

hath of bringing you to damnation without a Reſcue is by keeping you blindfold, and ignorant of your ſtate, and making you believe that you may do well enough in the way that you are in. If you knew that you were out of the way to Heaven, and were loſt for ever if you ſhou'd die as you are; durſt you ſleep another night in the ſtate that you are in? durſt you live another day in it? Could you heartily laugh, or be merry in ſuch a ſtate? What! And not know but you may be ſnatcht away to Hell in an hour! Sure it would conſtrain you to forſake your former company, and courſes; and to betake your ſelves to the waies of Holineſs, and the Communion of the Saints. Sure it would drive you to cry to God for a new heart, and to ſeek help of thoſe that are fit to counſel you. There is none of you ſure *that cares not* for being damned. Well, then I beſeech you preſently make inquiry into your hearts, and give them no reſt, till you find out your Condition, that if it be good, you may rejoyce in it, and go on: and if it be bad, you may preſently look about you for recovery, as men that believe they muſt *Turn* or *Die*. What ſay you, Sirs? Will you reſolve, and promiſe to be at thus much labour for your own Souls? Will you fall upon this ſelf-examination when

when you come home? Is my requeſt unreaſonable? Your Conſciences knows it is not: Reſolve on it then, before you ſtir; knowing how much it concerneth your ſouls. I beſeech you for the ſake of that God that doth command you, at whoſe Bar you will ſhortly all appear, that you will not deny me this reaſonable requeſt. For the ſake of thoſe *Souls* that muſt *Turn* or *Die*, I beſeech you deny me not; even but to make it your buſineſs to underſtand your own Conditions, and build upon ſure ground, and know off or on, whether you are converted, or no; and venture not your ſouls on negligent ſecurity.

But perhaps you'l ſay, What if we ſhould find our ſelves yet unconverted, what ſhall we do then? This queſtion leadeth me to my ſecond Doctrine; which will do much to the anſwering of it, to which I ſhall now proceed.

Doct. 2. *It is the promiſe of GOD, that the wicked ſhall Live if they will but Turn, Unfeignedly and throughly Turn.*

The Lord here profeſſeth that this is it that he takes pleaſure in, that the wicked *Turn and Live.* Heaven is made as ſure to the Converted, as Hell is to the Unconverted.

Turn

Turn and Live, is as certain a Truth as *Turn or Die*. God was not *bound* to provide us a Saviour, nor open to us a Door of Hope, nor call to us to Repent aud Turn when once we had caſt our ſelves away by ſin. But he hath freely done it to Magnifie his Mercy: Sinners, there are none of you ſhall have cauſe to go home, and ſay I preach Deſperation to you. Do we uſe to ſhut up the Door of Mercy againſt you? O that you would not ſhut it up againſt your ſelves! Do we uſe to tell you that God will have no mercy on you, though you turn and be ſanctified? When did you ever hear a Preacher ſay ſuch a word? You that bark at the Preachers of the Goſpel for deſiring to keep you out of Hell, and ſay, that they Preach Deſperation; tell me if you can, when did you ever hear any ſober Man ſay; that there's no hope for you though you repent, and be converted? No, it is the clean contrary that we daily proclaim from the Lord; and whoever is born again, and by Faith and Repentance doth become a new Creature, ſhall certainly be ſaved; and ſo far are we from perſwading you to deſpair of this, that we perſwade you not to make any doubt of it. It is Life, and not death, that is the firſt part of our meſſage to you; our Commiſſion is to offer Salvation; certain Salvation,

tion, a ſpeedy, glorious, everlaſting Salvation, to every one of you: to the pooreſt Beggar, as well as the greateſt Lord; to the worſt of you, even to drunkards, ſwearers, worldlings, thieves, yea to the deſpiſers and reproachers of the holy way of Salvation. We are commanded by the Lord our Maſter to offer you a pardon for all that's paſt, if you will but now at laſt return and live; we are commanded to beſeech and intreat you to accept the offer, and return to tell you what preparation is made by Chriſt, what Mercy ſtaies for you; what Patience waiteth on you; what thoughts of kindneſs God hath towards you, and how happy, how certainly and unſpeakably happy you may be if you will. We have indeed alſo a meſſage of wrath and death: yea, of a twofold wrath and death: but neither of them is our principal Meſſage: we muſt tell you of the wrath that is on you already, and the death that you are born under, for the breach of the Law of works: but this is but to ſhew you the need of Mercy, and provoke you to eſteem the Grace of the Redeemer. And we tell you nothing but the Truth which you muſt know: for who will ſeek out for Phyſick, that knows not that he is ſick? Our telling you of your miſery, is not it that makes you

you miſerable, but driveth you out to ſeek for Mercy. It is you that have brought this death upon your ſelves. We tell you alſo of another death, even remedileſs, and much greater torment, that will fall on thoſe that will not be Converted. But as this is true, and muſt be told you; ſo it is but the laſt, and ſaddeſt part of our Meſſage. We are firſt to offer you Mercy, if you will Turn: and it is only thoſe that will not Turn, nor hear the voice of Mercy, that we muſt foretel Damnation to. Will you but caſt away your Tranſgreſſions. delay no longer; but come away at the Call of Chriſt, and be Converted, and become new Creatures, and we have not a word of damning wrath, or death to ſpeak againſt you. I do hear in the Name of the Lord of Life proclaim to you all that hear me this day, to the worſt of you, to the greateſt, to the oldeſt ſinner, that you may have mercy and Salvation, if you will but Turn. There is mercy in God, there is ſufficiency in the ſatisfaction of Chriſt, the promiſe is free and full, and Univerſal; you may have Life, if you will but Turn. But then, as you love your Souls, Remember what Turning it is that Scripture ſpeaks of. It is not to mend the old Houſe, but to pull down all, and build anew, on Chriſt the Rock and ſure

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Foundation. It is not to mend ſomewhat in a carnal courſe of Life, but to mortifie the fleſh and live after the Spirit. It is not to ſerve the fleſh, and the World, in a more reformed way, without any ſcandalous diſgraceful Sins, and with a certain kind of Religiouſneſs; but it is to change your Maſter, and your Works, and End; and ſet your Face the contrary way, and do all for the Life that you never ſaw; and dedicate your ſelves, and all you have, to God. This is the change that muſt be made, if you will live.

Your ſelves are witneſſes now, that it is Salvation, and not Damnation, that is the great Doctrine I Preach to you: and the firſt part of my Meſſage to you. Accept of this, and we ſhall go no farther with you; for we would not ſo much as affright, or trouble you with the name of Damnation, without neceſſity.

But if *you* will not be ſaved, there's no remedy, but Damnation muſt take place. For there is no middle place between the two: You muſt have either Life, or Death.

And we are not only to offer you Life; but to ſhew you the grounds on which we do it, and call you to believe that God doth mean, indeed, as he ſpeaks: that the Promiſe is true, and extendeth Conditionally

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to *you* as well as others; and that Heaven is no fancy, but a true felicity.

If you ask, where is our Commission for this offer? among an hundred Texts of scripture, I will shew it unto you in these few.

First, you see it here in my Text, and the following Verses, and in the 18 of *Ezek.* as plain as can be spoken. And in 1 *Cor.* 5. 17. 18, 16, 20, 21. you have the very sum of our Commission; (*If any man be in Christ, he is a new Creature: old things are past away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of Reconciliation; to wit, that God was in Christ reconciling the world unto himself; not imputing their trespasses to them, and hath committed unto us the Word of Reconciliation; Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be ye reconciled unto God; for he hath made him to be sin for us, who knew no sin, that we might be made the Righteousness of God in him.*] So *Mark* 16. 15, 16. [*Go ye into the world, and Preach the Gospel to every creature, He that believeth* (that is, with such a converting Faith as is expressed) *and is baptized, shall be saved; and he that believeth not shall be damned.*] And *Luk.* 24. 46, 47.

46, 47. [*Thus it behoved Christ to suffer, and to rise from the dead the third day, and that Repentance* (which is Conversion) *and Remission of sins, should be Preached in his Name among all* Nations.] And *Act.* 5:30,31 *The God of our Fathers raised up Jesus, whom ye slew and hanged on a Tree, him hath God exalted with his right-hand, to be a Prince and a Saviour, to give Repentance to* Israel, *and forgiveness of sins.*] And *Act.* 13.38, 39. *Be it known unto you therefore Men and Brethren, that through this man is preached unto you the forgiveness of sins; and by him all that believe, are justified from all things, from which you could not be justified by the Law of Moses.*] And lest you think this offer is restrained to the Jews, see *Gal.* 6. 15. [*For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.*] And *Luk.* 14.17. [*Come, for all things are now ready*;] and *vers.* 22,24.

You see by this time that we are commanded to offer Life to you all, and to tell you from God, that if you will *Turn*, you may *Live*.

Here you may safely trust your souls; for the Love of God is the Fountain of this offer, *Joh.* 3.16. and the Blood of the *Son* of God hath purchased it: the faithfulness, and truth

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of God is engaged to make the promise good: Miracles oft sealed up the Truth of it: Preachers are sent through the World to Proclaim it, the Sacraments are instituted and used for the solemn Delivery of the Mercy offered, to them that will accept it: and the Spirit doth open the heart to entertain it, and is it self the Earnest of the full Possession. So that the truth of it is past controversie, that the worst of you all, and every one of you, if you will but be *Converted*, may be *Saved*.

Indeed if you will needs believe that you shall be saved without *Conversion*, then you believe a falshood: and If I should preach that to you, I should Preach a lie: this were not to believe God, but the Devil and your own deceitful Hearts. God hath his Promise of Life, and the Devil hath his Promise of Life. God's Promise is, [*Return and Live*;] The Devil's Promise is, [*You shall live whether you turn or not.*] The words of God are as I have shewed you, [*Except ye be Converted and become as little Children, ye cannot enter into the Kingdom of Heaven*, Mat. 18. 3. *Except a man be born again, he cannot enter into the Kingdom of God*, Joh. 3. 3. 5. *Without Holiness none shall see God*, Heb. 12. 14. The Devils word, [*You may be saved without being born again and Converted, you may*

do

do well enough without being holy, God doth but frighten you, he is more merciful than to do as he ſaith, he will be better to you than his word.] And alas, the greateſt part of the VVorld believe this word of the Devil, before the VVord of God; juſt as our firſt ſin and Miſery came into the world. God ſaid to our firſt Parents, [*If ye eat ye ſhall die.*] And the Devil contradicted him, and ſaith, [*ye ſhall not dye*] and the VVoman believed the Devil before God. So now the Lord ſaith, [*Turn or Die;*] And the Devil ſaith, [*You ſhall not Die, if you do but cry God Mercy at laſt, and give over the Acts of ſin when you can practiſe it no longer.*] And this is the VVord that the VVorld believes. O hainous wickedneſs, to believe the Devil before God!

And yet that is not the worſt: but blaſphemouſly they call this *a Believing and Truſting God*, when they put him in the ſhape of *Satan*, who was a Lyar from the beginning; and when they believe that the VVord of God is a lie, they call this a *Truſting God*, and ſay they believe in him, and truſt on him for ſalvation: VVhere did ever God ſay, that the Unregenerate, Unconverted, Unſanctified ſhall be ſaved? Shew ſuch a VVord

in

in Scripture. I challenge you if you can. Why this is the *Devils* word, and to believe it, is to believe the *Devil*, and the ſin that is commonly called *Preſumption:* and doe you call this a *believing, and truſting God*? There is enough in the Word of God to comfort, and ſtrengthen the hearts of the ſanctified; but not a word to ſtrengthen the hands of wickedneſs, nor to give Men the leaſt hope of being ſaved, though they be never ſanctified.

But if you will *Turn*, and come into the way of Mercy, the Mercy of the Lord is ready to entertain you. Then truſt God for Salvation, boldly and confidently; for he is engaged by his Word to ſave you. He will be a Father to none but his Children, and he will ſave none but thoſe that forſake the World, the Devil and the Fleſh, and come into his Family to be Members of his Son and have communion with his ſaints. But if they will not come in, it is long of themſelves: His doors are open. He keeps none back: He never ſent ſuch a meſſenger as this to any of you: [*It is now too late: I will not receive thee, though thou be Converted.*] He *might* have done ſo, and done you no wrong but he *did* not: he *doth* not to this day: He is ſtill ready to receive you, if you were but

ready

ready unfeignedly, and with all your Hearts to *Turn*. And the fulneſs of this Truth will yet more *appear* in the two following Doctrines, which I ſhall therefore next proceed to, before I make any farther Application of this.

Doct. 3. *GOD taketh Pleaſure in Mens Converſion, and Salvation; but not in their Death, or Damnation: He had rather they would return and Live, than go on and Die.*

I ſhall firſt teach you how to underſtand this; and then clear up the truth of it to you.

And for the firſt, you muſt obſerve theſe following things, 1. A *ſimple willingneſs*, or *complacency* is the firſt Act of the *Will*, following the *ſimple apprehenſion* of the *Underſtanding*, before it proceedeth to *compare* things together. But the *chooſing* Act of the *Will* is a following Act, and ſuppoſeth the *comparing practical* Act of the *Underſtanding*; and theſe two Acts may often be carried to *contrary* Objects, without any fault at all in the Perſon.

2. An unfeigned willingneſs may have divers degrees. Some things I am ſo far willing of, as that I will do all that lyeth in my power

power to accompliſh it: and ſome things I am truly willing *another* ſhould do, when yet I will not do all that ever I am able to procure it, having many Reaſons to diſſwade me there from; though yet I will do all that belongs to me to do.

3. The will of *a Ruler, as ſuch*, is manifeſted in *making and Executing Laws*: but the will of a *Man* in his *ſimple natural capacity*, or as *abſolute Lord* of his *own*, is manifeſted in deſiring, or reſolving of *events*.

4. A Rulers will, as *Law giver*, is firſt and principally that his *Laws be Obeyed*, and not at all that the penalty be Executed on any, but only on ſuppoſition that they *will not obey his People*. But a *Ruler*'s will; as Judge, ſuppoſeth the Law already either kept or broken: and therefore he reſolveth our reward, or puniſhment accordingly.

Having given you thoſe neceſſary Diſtinctions, I ſhall next apply them to the caſe in hand in theſe following Propoſitions.

1. It is the *Gloſs* of the *Word and Creatures*, that in this Life we muſt know God: and, ſo according to the Nature of Man, we aſcribe to him *Underſtanding and Will*, removing all the imperfections that we can, becauſe we are capable of no higher Poſitive conceptions of him.

2. And

2. And on the same grounds we do (with the Scripture) *distinguish* between the *Acts of God's Will*, as diversified from the respects, or the Objects, though as to God's *Essence* they are all one.

3. And the Boldlier, because that when we speak of Christ, we have the more ground for it from his Humane Nature.

4. And thus we say, that the *simple Complacency, Will* or *Love* of God, *is* to all that is *Naturally*, or *Morally Good*, according to the *Nature* and *Degree* of its Goodness. And so he hath pleasure in the Conversion and Salvation of all, which yet will never come to pass.

5. And God as *Ruler* and *Law giver* of the World, had so far a *Practical Will* for their Salvation, as to make them a free *Deed of Gift of Christ and Life*, and an Act of Oblivion for all their Sins, so be it they will not Unthankfully reject it; and to command his Messengers to offer this Gift to all the world, and perswade them to accept it. And so, he doth *all* that, *as Law-giver or Promiser*, belongs to him to do for their Salvation.

6. But yet he resolveth as *Law-giver*, that they that will not Turn, shall die: And as *Judge*, when their day of Grace is past, he will Execute that Decree.

7. So

7. So that he thus unfeignedly willeth the Converſion of thoſe that never will be Converted, but not as *Abſolute Lord* with the *fulleſt efficacious Reſolution*, nor as a thing which he reſolveth ſhall undoubtedly come to paſs, or would engage all his power to accompliſh. It is in the power of a Prince, to ſet a guard upon a Murderer to ſee that he ſhall not murder and be hanged. But if upon good reaſon he forbear this, and do but ſend to his ſubjects, and warn and intreat them not to be murderers, I hope he may well ſay that he would not have them murder and be hanged; he takes no pleaſure in it, but rather that they forbear, and live. And if he do more for ſome, upon ſome ſpecial reaſon, he is not bound to do ſo by all. The King may well ſay to all Murderers, and Fellons in the Land, [*I have no pleaſure in your death, but rather that you would obey my Laws, and live: but if you will not I am reſolved for all this, that thou ſhalt die.*] The Judge may truly ſay to the Thief, or a *Murderer*, [*Alas Man, I have no delight in thy death: I had rather thou hadſt kept the Law, and ſaved thy life: but ſeeing thou haſt not, I muſt condemn thee, or elſe I ſhould be unjuſt.*] So though God have no *Pleaſure* in your *Damnation*, and therefore calls upon you to *Return and Live*, yet he hath

hath *Pleasure of the demonstration of his own Justice*, and the executing his *Laws*; and therefore he is for all this fully resolved, that if you *will not be Converted*, you shall be *Condemned*. If God were so much against the death of the wicked, as that he were resolved to do all that he can to hinder it, then no Man should be condemned, whereas Christ telleth you, that few will be saved. But so *far* God is against your Damnation, as that he will teach you, and warn you, and set before you life and death, and offer you your choice, and command his Ministers to intreat you not to damn your selves, but accept his Mercy, and so to leave you without excuse; but if this will not do, and if still you be Unconverted, he professeth to you, he is resolved of your damnation, and hath commanded us to say to you in his Name, *vers.* 8. *O wicked Man, thou shalt surely die!* And Christ hath little less than sworn it over, and over, with a *Verily, Verily, Except you be Converted, and born again, ye cannot enter into the Kingdom of Heaven*, Mat. 18 3. Joh. 3. 3. Mark that he saith [*You cannot*] It is in vain to hope for it, and in vain to dream that God is willing of it; for it is a thing that *cannot be*.

In a word, you see then the meaning of

the Text, that God, the great *Lawgiver* of the World, doth take no pleaſure in the Death of the Wicked, but rather that they Turn and Live; though yet he be reſolved that none ſhall Live but thoſe that Turn; and as a *Judge* even delighteth in Juſtice, and manifeſting his hatred of Sin, though not in their miſery which they have brought upon themſelves, in it ſelf conſidered.

2. And for the *Proofs* of the Point, I ſhall be very brief in them, becauſe I ſuppoſe you eaſily believe it already.

1. The very *Gracious Nature* of God proclaimed; *Exod.* 24. 6. & 26. 6. and frequently elſewhere, may aſſure you of this; that he hath no pleaſure in your death.

2. If God had more pleaſure in thy Death, than in thy Converſion and life, he would not have ſo frequently Commanded thee in his Word, to Turn; he would not have made thee ſuch Promiſes of Life, if thou wilt but Turn; he would not have perſwaded thee to it by ſo many Reaſons. The Tenour of his *Goſpel* proveth the Point.

3. And his Comiſſion that he hath given to the Miniſters of the Goſpel, doth fully prove it. If God had taken more Pleaſure in thy Damnation, than in thy Con-

Converſion and Salvation, he would never have charged us to offer you Mercy, and to teach you the way of Life, both publickly, and privately; and to intreat, and beſeech you to Turn and Live; to acquaint you with your ſins, and fore-tell you of your danger; and to do all that poſſibly we can for your Converſion, and to continue patiently ſo doing, though you ſhould hate or abuſe us for our pains. Would God have done this, and appointed his Ordinances for your good, if he had taken pleaſure in your death?

4. It is proved alſo by the courſe of his Providence. If God had rather you were damned, than converted and ſaved, he would not ſecond his Word with his Works, and entice you by his daily kindneſs to himſelf, and give you all the Mercies of this Life, which are his means *to lead you to Repentance*, *Rom.* 2. 4. and bring you ſo often under his Rod, to force you into your wits he would not ſet ſo many examples before your eyes, no nor wait on you ſo patiently as he doth from day to day, and year to year. Theſe be not ſigns of one that taketh pleaſure in your Death. If *this* had been his delight, how eaſily could he have had thee long ago in Hell? How oft before this, could he have catcht

hee away in the midſt of thy ſins with a Curſe, or Oath, or Lye in the Mouth, in thy gnorance and pride, and ſenſuality? When hou wert laſt in thy drunkenneſs, or laſt deriding the waies of God; how eaſily could he have ſtopt thy breath, and tamed thee with his Plagues, and made the ſober in another World! Alas, how ſmall a matter is it for the Almighty to rule the Tongue of the prophaneſt railer, and tye the hands of the moſt malicious Perſecutor, or calm the fury of the bittereſt of his Enemies, and make them know that they are but Worms? If he wou'd but frown upon thee, thou wouldeſt drop into thy grave. If he gave Commiſſion to one of his Angels to go and deſtroy ten thouſand ſinners, how quickly would it be done! how eaſily can he lay thee upon the Bed of languiſhing, and make thee lie roaring there in pain, and make thee eat the words of reproach which thou haſt ſpoken againſt his Servants, his Word, his Worſhip, and his holy waies? and make thee ſend to beg their Prayers whom thou didſt deſpiſe in thy preſumption? How eaſily can he lay that fleſh under gripes and groans, and make it too weak to hold thy ſoul, and make it more loathſom than the Dung of the Earth? That fleſh which now muſt have what it loves, and

muſt

muſt not be diſpleaſed, though God be diſpleaſed; and muſt be humoured in meat, and drink, and cloaths, whatever God ſay to the contrary, how quickly would the frowns of God conſume it? When thou was paſſionately defending thy ſin, and quarrelling with them that would have drawn thee from it; and ſhewing thy ſpleen againſt the reprover, and pleading for the works of darkneſs; how eaſily could God have ſnatcht thee away in a moment, and ſet thee before his dreadful Majeſty; where thou ſhouldſt ſee ten thouſand times ten thouſand of Glorious Angels waiting on his Throne? and have called thee there to plead thy Cauſe, and asked thee, *What haſt thou now to ſay againſt thy Creator, his Truth, his Servants, or his holy waies? Now plead thy Cauſe, and make the beſt of it thou canſt. Now what canſt thou ſay in excuſe of thy ſins? Now give account of thy worldlineſs and fleſhly life, of thy time, of all the Mercies thou haſt had.* O how thy ſtubborn heart would have melted, and thy proud looks be taken down, and thy Countenance be appaled, and thy ſtout words turned into ſpeechleſs ſilence, or dreadful cries; if God had but ſet thee thus at his Bar, and pleaded his own Cauſe with thee, which thou haſt here ſo maliciouſly pleaded againſt! How eaſily can

he at any time ſay to thy guilty Soul [*Come away, and live in that fleſh no more, till the Reſurrection*] and it cannot reſiſt? A word of his mouth would take off the poiſe of thy preſent life, and then all thy parts and powers would ſtand ſtill: and if he ſay unto thee, [*Live no longer*; or *live in Hell*] thou couldeſt not diſobey.

But God hath yet done none of this; but hath patiently forborn thee, and mercifully upheld thee; and given thee that breath which thou didſt breath out againſt him, and given thoſe Mercies which thou didſt ſacrifice to thy fleſh, and afforded thee that proviſion which thou ſpenteſt to ſatisfie thy greedy throat: he gave thee every minute of that time which thou didſt waſte in idleneſs, or drunkenneſs, or worldlineſs: and doth not all his patience and mercy, ſhew that he deſired not thy Damnation? Can the Candle burn without the Oyl? Can your Houſes ſtand without the Earth to bear them? as well as you can live an hour without the ſupport of God. And why did he ſo long ſupport thy life, but to ſee when thou wouldſt bethink thee of the folly of thy waies, and return and live? Will any man purpoſely put Arms into his enemies hands to reſiſt him? or hold a Candle to a Murderer that is killing his Children,

Children, or to an idle ſervant that plaies or ſleeps the while? Surely it is to ſee whether thou wilt at laſt Return and Live, that God hath ſo long waited on thee.

5. It is further proved by the ſufferings of his Son, that God taketh no pleaſure in the death of the wicked: Would he have ranſomed them from death at ſo dear a rate? Would he have aſtoniſhed Angels and men by his condeſcenſion? Would God have dwelt in fleſh, and have come in the form of a ſervant, and have aſſumed Humility into one perſon with the God-head? and would Chriſt have lived a life of ſuffering, and died a curſed death for ſinners, if he had rather taken pleaſure in their death? Suppoſe you ſaw him but ſo buſie in preaching and healing of them, as you find him in *Mark* 3.21. or ſo long in faſting as in *Mat.*4. or all night in prayer, as in *Luk* 6.12. or praying with the drops of blood trickling from him inſtead of ſweat as *Luk.* 22.44. or ſuffering a curſed Death upon the Croſs and pouring out his ſoul as a ſacrifice for our ſins. Would you have thought theſe the ſigns of one that delighteth in the death of the wicked?

And think not to extinuate it by ſaying, that it was only for his Elect. For it was *thy* ſin, and the ſin of all the World that lay

upon our Redeemer; and his ſacrifice and ſatisfaction is ſufficient for all, and the fruits of it are offered to one as well as another; but it is true, that it was never the intent of his mind, to pardon, and ſave any that would not by Faith and Repentance be Converted. If you had ſeen and heard him weeping and bemoaning the ſtate of diſobedience in impenitent people, *Luk.* 19. 41, 42. or complaining of their ſtubbornneſs, as *Mat.* 23. 37. *O Jeruſalem, Jeruſalem, how oft would I have gathered thy Children together, even as a Hen gathereth her Chickens under her wings, and ye would not*? Or if you had ſeen and heard him on the Croſs, praying for his perſecutors [*Father forgive them, for they know not what they do*] would you have ſuſpected that he had delighted in the death of the wicked; even of thoſe that periſh by their wilful unbelief? When *God hath ſo loved*, (not only loved, but *ſo loved*) *as to give his holy begotten Son, that whoſoever believeth in him*, (by an effectual Faith) *ſhould not periſh, but have everlaſting Life*: I think he hath hereby proved againſt the malice of Men and Devils, that he takes no pleaſure in the death of the wicked, but had rather that they would *Turn* and *Live*.

6. Laſtly, If all this will not yet ſatisfie you, take

take his own word, that knoweth best his own mind, or at least believe his Oath: but this leadeth me up to the fourth Doctrine.

Doct. 4. *THE Lord hath confirmed to us by his Oath, that he hath no pleasure in the Death of the wicked, but rather that he turn and Live: that he may leave Man no pretence to question the truth of it.*

If you dare question his Word, I hope you dare not question his Oath. As Christ hath solemnly protested that the Unregenerate and Unconverted cannot enter into the Kingdom of Heaven, *Mat.* 18.3. *Joh.* 3.3. So God hath sworn that his pleasure is not in their death, but in their Conversion, and Life. And as the Apostle saith. *Heb.* 6.13,16,17,18. *Because he can swear by no greater than himself,* he saith, *As I live,* &c. *For men verily swear by the greater, and an Oath for Confirmation is to them an end of Strife: wherein God willing more abundantly to shew unto the Heirs of Promise, the immutability of his Counsel, confirmed it by an Oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong Consolation, who had fled for refuge to lay hold on the hope set before us, which we have as an Anchor of the*

Soul both ſure and ſtedfaſt. If there be any Man that cannot reconcile this truth with the Doctrin of Predeſtination, or the actual damnation of the wicked, that's his own ignorance; he hath no pretence left to deny or queſtion therefore the truth of the point in hand: for this is confirmed by the Oath of God, and therefore muſt not be diſtorted, to reduce it to other points: but doubtful points muſt rather be reduced to it, and certain truths muſt be believed to agree with it, though our ſhallow Brains do hardly diſcern the Agreement.

Uſe.

I Do now intreat thee, if thou be an Unconverted ſinner that heareſt theſe words, that thou wouldſt ponder a little upon the forementioned Doctrines, and bethink thy ſelf a while, who it is that takes pleaſure in thy ſin, and Damnation? Certainly, it is not God: he hath ſworn for his part, that he takes no pleaſure in it. And I know it is not the pleaſing of him that you intend it. You dare not ſay, that you drink, and ſwear, and neglect holy duties, and quench the motions of the Spirit, to pleaſe God. That were as if you ſhould reproach the Prince, and break

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h's Laws, and seek his death, and say, You did all this to please him.

Who is it then that takes pleasure in your sin, and death? Not any that bear the Image of God, for they mu't be like minded to him. God knows, it's small pleasure to your faithful Teachers to see you serve your deadly enemy, and madly venture your eternal state, and wilfully run into the flames of H.ll. It's small pleasure to them to see upon your sou's (in the sad effects) such blindness, and hard heartedness, and careleſsness, and presumption: such wilfulness in evil, and such unteachableness, and stifness against the waies of life and peace; they know, these are marks of death, and of the wrath of God, and they know from the Word of God, what's like to be the end of them: and therefore it is no more pleasure to them, than to a tender Physician to see the Plague-marks break out upon his Patient. Alas, to foresee your everla'ting Torments, and know not how to prevent them! To see how near you are to Hell, and we cannot make you believe it, and consider it. To see how easily, how certainly you might scape, if we knew but how to make you willing! How fair you are for everlasting salvation, if you would but Turn and do your best, and make it the

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care and buſineſs of your lives! but you will not do it. If our lives lay on it, we cannot perſwade you to it. We ſtudy day and night what to ſay to you, that may convince you and perſwade you, and yet it is undone: we lay before you the Word of God, and ſhew you the very Chapter and Verſe where it is written that you cannot be ſaved, except you be converted; and yet we leave the moſt of you, as we find you: We hope you will believe the Word of God, though you believe not us, and that you will regard it when we ſhew you the plain Scripture for it, but we hope in vain, and labour in vain, as to any ſaving change upon your hearts. And do you think that this is a pleaſant thing to us? Many a time in ſecret Prayer we are fain to complain to God with ſad hearts [*Alas Lord, we have ſpoken it to them in thy Name, but they little regard us: we have told them what thou bidſt us tell them concerning the danger of an unconverted ſtate, but they do not believe us; we have told them that thou haſt proteſted, that there is no peace to the wicked*, Iſa. 48. 2. and 67. 21. *but the worſt of them all will ſcarce believe that they are wicked; we have ſhewed them thy Word, where thou haſt ſaid, That if they live after the fleſh they ſhall die*, Rom. 8. 13. *but they ſay, They will believe in thee, when they will not be.*

believe thee; and that they will truſt in thee, when they give no credit to thy word, and when they hope that the threatnings of thy Word are falſe, they will yet call this a hoping in God; and though we ſhew them where thou haſt ſaid, that when a wicked man dieth all his hopes periſh; yet cannot we perſwade them from their deceitful hopes, Prov. 11.7. *We tell them what a baſe unprofitable thing ſin is, but they love it; and therefore will not leave it. We tell them how dear they buy this pleaſure, and what they muſt pay for it in everlaſting Torment, and they bleſs themſelves and will not believe it; but will do as the moſt do: and becauſe God is merciful, they will not believe him, but will venture their ſouls, come on it what will: we tell them how ready the Lord is to receive them; and this doth but make them delay their Repentance, and be bolder in their ſin. Some of them ſay they purpoſe to repent, but they are ſtill the ſame; and ſome ſay they do repent already, while yet they are not converted from their ſins. We exhort them, we intreat them, we offer them our help, but we cannot prevail with them; but they that were Drunkards, are Drunkards ſtill; and they that were voluptuous fleſh-pleaſing wretches, are ſuch ſtill; and they that were worldlings, are worldlings ſtill; and they that were*

were ignorant, and proud, and ſelf-conceited, are ſo ſtill. Few of them will ſee, and confeſs their ſin, and fewer will forſake it, but comfort themſelves, that all men are ſinners? as if there were no difference between a Converted ſinner, and an Unconverted: Some of them will not come near us, when we are willing to inſtruct them, but they know enough already, and need not our inſtruction: and ſome of them will give us the hearing, and do what they liſt: and moſt of them are like dead men that cannot feel? ſo that when we tell them of the matters of everlaſting Conſequence, we cannot get a word of it to their hearts. If we do not obey them, and humour them in baptizing the Children of the moſt obſtinately wicked, and giving them the Lords Supper, and doing all that they would have us, though never ſo much againſt the Word of God, they will hate us, and rail at us; but if we beſeech them to confeſs, and forſake their ſin, and ſave their ſouls, they will not do it. We tell them, if they will but Turn, we will deny them none of the Ordinances of God, neither Baptiſm to their Children, nor the Lords Supper to themſelves; but they will not hear us: they would have us to diſobey God, damn our own ſouls, to pleaſe them; and yet they will not turn, and ſave their own ſouls, to pleaſe God. They are wiſer in their own eyes,

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than all their Teachers; they rage, and are confident in their own way; and if we would never so fain, we cannot change them. Lord, This is the case of our miserable neighbours, and we cannot help it: we see them ready to drop into Hell, and we cannot help it: we know if they would unfeignedly turn; they might be saved; but we cannot perswade them: if we would beg it of them on our knees, we cannot perswade them to it: if we would beg it of them with tears, we cannot perswade them: and what more can we do?

These are the secret complaints, and moans that many a poor Minister is fain to make. And do you think that he hath any *Pleasure* in this? Is it a *pleasure* to him to see you go on in sin, and cannot stop you? to see you so miserable, and cannot so much as make you sensible of it? to see you merry, when you are not sure to be an hour out of Hell? to think what you must for ever suffer, because you will not turn? and to think what an everlasting life of Glory you wilfully despise, and cast away? What sadder thing can you bring to their hearts, and how can you devise to grieve them more?

Who is it then that you pleasure by your sin and death? It is none of your understanding godly Friends. Alas, it is the grief of their

their ſouls to ſee your miſery and they lament you many a time when you give them little thanks for it, and when you have not hearts to lament your ſelves.

Who is it then that takes pleaſure in your ſin? It is none but three great Enemies of God, whom you renounced in your Baptiſm, and now are turned falſly to ſerve.

1. The Devil indeed takes pleaſure in your ſin, and death: For this is the very end of all his Temptat ons. For this he watches night and day: You cannot deviſe to pleaſe him better, than to go on in ſin: How glad is he when he ſees thee going to the Alehouſe, or other ſin, and when he heareth thee curſe, or ſwear, or rail? How glad is he when he heareth thee revile the Miniſter that would draw thee from thy ſin, and help to ſave thee? Theſe are his delight.

2. The wicked are alſo delighted in it; For it is agreeable to their Nature.

3. But I know, for all this, that it is not the pleaſing of the Devil, that you intend, even when you pleaſe him: but it is your *own fleſh*, the greateſt and moſt dangerous enemy that you intend to pleaſe. It is the fleſh that would be pampered, that would be pleaſed in meat and drink, and cloathing, that would be pleaſed in your company, and pleaſed in ap-

applauſe and credit with the world, and pleaſed in ſports and Luſts, and idleneſs; this is the Gulph that devoureth all. This is the very God that you ſerve, (For the Scripture ſaith of ſuch *that their Bellies are their Gods*, Phil. 3. 18.

But I beſeech you ſtay a little, and conſider the buſineſs.

1. *Queſt.* Should your Fleſh be pleaſed before your Maker? Will you diſpleaſe the Lord, and diſpleaſe your Teacher, and your godly Friends, and all to pleaſe your brutiſh Appetites, or ſenſual deſires? Is not God worthy to be the Ruler of your fleſh? If He ſhall not rule it, He will not ſave it: you cannot in Reaſon expect that he ſhould.

2, *Queſt.* Your *fleſh* is pleaſed with your ſin: but is your *Conſcience* pleaſed? Doth not *it* grudge within you, and tell you ſometimes that all is not well, and that your Caſe is not ſo ſafe as you make it to be? and ſhould not your ſouls and conſciences be pleaſed before that corruptible fleſh?

3. *Queſt.* But is not your *fleſh* preparing for its *own diſpleaſure* alſo? It loves the bait, but doth it love the hook? It loves the ſtrong drink and ſweet morſels; it loves its eaſe, and ſports, and merriment; it loves to be rich, and well ſpoken of by Men, and to be

ſome

ſome body in the world: but doth it love the curſe of God? Doth it love to ſtand trembling before his Bar, and to be judged to everlaſting fire? Doth it love to be tormented with the Devils for ever? Take all together; for their is no ſeparating ſin, and hell, but only by Faith and true converſion; if you will keep one, you muſt have the other. If Death and Hell be pleaſant to thee, no wonder then if you go on in ſin: But if they be not (as I am ſure they be not) then what if ſin were never ſo pleaſant, is it worth the loſs of Life Eternal? Is a little drink, or meat, or eaſe; is the good word of ſinners; is the riches of this world to be valued above the joyes of Heaven? Or are they worth the ſufferings of Eternal fire? Sirs, theſe queſtions ſhould be conſidered before you go any further, by every man that hath reaſon to conſider, and that believes he hath a ſoul to ſave or loſe.

Well, the Lord here ſweareth that *he* hath no pleaſure in your death, but rather that you would Turn and Live: if yet you will go on and die rather than Turn, remember it was not to *Pleaſe God* that you did it: it was to pleaſe the World, and to pleaſe your ſelves. And if men will damn *themſelves, to pleaſe themſelves*, and run into endleſs *Tor-*

ments

ments for *Delight*, and have not the wit, the hearts, the grace, to hearken to God, or Man, that would reclaim them, what Remedy but they muſt take what they get by it, and repent it in another manner, when it is too late! Before I proceed any further in the Application, I ſhall come to the next Doctrine, which giveth me a fuller ground for it.

Doct. 5. *SO earneſt is God for the Converſion of ſinners, that he doubleth his Commands, and Exhortations with vehemency; Turn ye, Turn ye, why will you die?*

This Doctrine is the Application of the former, as by a Uſe of Exhortation, and accordingly I ſhall handle it. Is there ever an Unconverted ſinner that heareth theſe vehement words of God? Is there ever a Man or Woman in this Aſſembly that is yet a ſtranger to the renewing ſanctifying work of the Holy Ghoſt? (It is an happy Aſſembly, if it be not ſo with the moſt) Hearken then to the voice of your Maker, and turn to him by Chriſt without delay. Would you know the Will of God? Why this is his Will, that you preſently Turn. Shall the living God ſend ſo earneſt a Meſſage to his Creatures, and

and ſhould they not obey? Hearken then all you that live after the fleſh; the Lord that gave thee thy breath and being, hath ſent a Meſſage to thee from Heaven; and this is his Meſſage, [*Turn ye, Turn ye, why will you* die?] He that hath Ears to hear, let him hear. Shall the voice of the Eternal Majeſty be neglected? If he do but terribly Thunder, thou art afraid. O but this voice doth more nearly concern thee. If he did but tell thee, thou ſhalt die to morrow, thou wouldſt not make light of it. O but this Word concerneth thy life or death everlaſting. It is both a Command and an Exhortation. As if he had ſaid to thee, [*I charge thee upon the allegiance that thou oweſt to me thy Creator and Redeemer, that thou renounce the fleſh, the world, and the Devil, and turn to me that thou maieſt live. I condeſcend to intreat thee, as thou either loveſt or feareſt him that made thee: as thou loveſt thine own Life, even thine everlaſting Life, Turn and Live: as ever thou wouldſt eſcape eternal miſery, Turn, Turn, for why wilt thou die?*] And is there a heart in Man, in a reaſonable Creature, thatcan once refuſe ſuch a Meſſage, ſuch a Command, ſuch an Exhortation as this! O what a thing then is the heart of Man!

Hearken then all that love your ſelves, and

nd all that regard your own ſalvation; Here the joyfulleſt Meſſage that ever was ſent the Ears of man, *Turn ye, Turn ye, why will ye die?* You are not yet ſhut up under eſperation. Here is mercy offered you; urn and you ſhall have it. O Sirs, with hat glad and joyful hearts ſhould you reeive theſe Tidings! I know this is not the rſt time that you have heard it; but how ave you regarded it, or how do you regard it now? Hear all you ignorant careleſs inners, the VVord of the Lord! Hear all you worldlings, you ſenſual fleſh-pleaſers; you Gluttons, and Drunkards; and VVhoremongers, and Swearers; you Railers and Back-biters, Slanderers and Lyars; *Turn ye Turn ye, why will you die?*

Here all you cold, and out-ſide Profeſſors, and all that are ſtrangers to the Life of Chriſt, and never knew the Power of his Croſs and Reſurrection, and never felt your hearts warmed with his love, and live not on him as the ſtrength of your ſouls; *Turn, ye, Turn ye, why will ye die?*

Here all that are void of the love of God, whoſe hearts are not toward him, nor taken up with the Hopes of Glory, but ſet more by your Earthly proſperity and delights, than by the joyes of Heaven; all you that

that are Religious but a little on the by, and give God no more than your fleſh can ſpare that have not denyed your carnal ſelves, and forſaken all that you have for Chriſt, in the eſtimation and grounded reſolution of your ſouls, but have ſome one thing in the world ſo dear to you, that you cannot ſpare it for Chriſt, if he require it, but will rather venture on his diſpleaſure, than forſake it; *Turn ye, Turn ye, why will you dye?*

If you never heard it, or obſerved it before, Remember that youwere told from the Word of God this day, that if you will but Turn, you may Live; and if you will not Turn, you ſhall ſurely dye.

What now will you do, Sirs? What is your reſolution? Will you Turn, or will you not? Halt not any longer between two opinions: If the Lord be God, follow him: If your fleſh be God, then ſerve it ſtill. If Heaven be better than Earth & fleſhly pleaſures com away then and ſeek a better Countrey, and lay up your Treaſure where Ruſt and Moths do not corrupt, and Thieves cannot break through and ſteal, and be awakened at laſt withall your might, to ſeek the Kingdom that cannot be moved, *Heb.* 12. 28. and to imploy your lives on a higher deſign, and turn the ſtream of your cares, and labours ano-

another way than formerly you have done. But if Earth be better than Heaven, or will do more for you, or laſt you longer; then keep it and make your beſt of it, and follow it ſtill. Sirs, are you reſolved what to do? if you be not, I will ſet a few more moving Conſiderations before you, to ſee if Reaſon will make you reſolve.

Conſider firſt, *What preparations Mercy hath made for your ſalvation*: and what pity it is that any Man ſhould be damned after all this. The Time was, when the flaming ſword was in the way, and the curſe of God's Law would have kept thee back; if thou hadſt been never ſo willing to turn to God: The time was when thy ſelf, and all the Friends that thou haſt in the World, could never have produced thee the pardon of thy ſins paſt, though thou hadſt never ſo much lamented and reformed them. But Chriſt hath removed this impediment, by the reaſon of his Blood. The time was that God was wholly unreconciled, as being not ſatisfied for the violation of his Law: But now he is ſo far ſatisfied, and reconciled, as that he hath made thee a free Act of Oblivion, and a free deed of Gift of Chriſt and Life, and offereth it to thee, and intreateth thee to accept it, and it may be thine if thou wilt. For, *he*

was

was in Christ reconciling the World to himself, and hath committed to us the word of actual reconciliation, 2 Cor. 5. 18, 19. Sinners, we are commanded to do this Message to you all, as from the Lord. [*Come, for all things are ready*, Luk. 14. 17.] Are *all things ready*, and are *you unready*? *God* is ready to entertain you, and pardon all that you have done against him, if you will but come. As *long* as you have sinn d, as *wilfully* as you have sinned, as *hainously* as you have sinned, he is ready to cast all behind his back, if you will but come. Though you have been Prodigals, and run away from God, and have staid so long, he is ready even to meet you, and embrace you in his Arms, and rejoyce in your Conversion, if you will but Turn. Even the Earthly worldling, and swinish Drunkard, may find God ready to bid them welcome, if they will but come. Doth not this turn thy heart within thee? O sinner, if thou have an heart of flesh, and not of stone in thee, methinks this should melt it. Shall the dreadful infinite Majesty of Heaven, even wait for thy returning, and be ready to receive thee, who hast abused him, and forgotten him so long? Shall he delight in thy Conversion, that might at any time glorifie his Justice in thy damna tion, and yet doth it not

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melt thy heart within thee, and art thou not yet ready to come in? Hast thou not as much reason to be ready to come, as God hath to invite thee, and bid thee welcome?

But that's not all; *Christ* hath done his part on the *Cross*, and made such way for thee to the Father, that on *his account thou* maiest be welcome, if thou wilt come. And yet art thou not ready?

A *Pardon* is already expresly granted, and offered thee in the Gospel. And yet art thou not ready?

The *Ministers* of the Gospel are ready to assist thee, to instruct thee, and pronounce the absolving words of peace to thy soul, they are ready to pray for thee, and to seal up thy pardon by the administration of the holy Sacrament; and yet art thou not ready?

All that fear God about thee, are ready to rejoyce in thy Conversion, and to receive thee into the Communion of Saints, and to give thee the right-hand of fellowship, yea, though thou hadst been one that had been cast out of their society: they dare not but forgive where God forgiveth, when it is manifest to them by thy confession, and amendment; they dare not so much as hit thee in the teeth with thy former sins, because they know that God will not upbraid thee

with them. If thou hadst been never so scandalous, if thou wouldst but heartily be Converted and come in, they would not refuse thee; let the world say what they would against it. And are *all these ready* to receive thee, and yet art *thou not ready to come in?*

Yea, *Heaven* it self is ready: the Lord will receive thee into the glory of his Saints; as vile a Beast as thou hast been, if thou wilt but be cleansed; thou maiest have a place before his *Throne:* his *Angels* will be ready to guard thy Soul to the place of joy, if thou do but unfeignedly come in. And is God *Ready, the Sacrifice of Christ ready, the Promise Ready, and Pardon ready?* Are *Ministers Ready, and the People of God ready, and Heaven it self ready, and Angels ready,* and all these but waiting for thy Conversion; and yet art *thou* not Ready? what not ready to *live,* when thou hast been *dead* so long? not ready to come to thy *right understanding,* (as the Prodigal is said to *come to himself,* Luk. 15. 17.) when thou hast been *besides thy self so long?* Not ready to be saved, when thou art even ready to be *condemned;* Art thou not ready to lay *hold on Christ* that would deliver thee, when thou art even ready to *drown and sink* into damnation? Art thou not ready to be saved from Hell, when

when thou art even ready to be caſt remedileſly into it? Alas Man! doſt thou know what thou doſt? If thou die unconverted, there is no doubt to be made of thy damnation: And thot art not ſure to liv ean hour: And *yet* art thou not ready to Turn, and to come in O miſerable wretch! haſt thou not ſerved the Fleſh and the Devil long enough? Yet haſt thou not enough of ſin? Is it ſo good to thee, or ſo profitable for thee? Doſt thou know what it is, that thou wouldeſt yet have *more* of it? Haſt thou had ſo many *Calls*, and ſo many *Mercies*, and ſo many *Blows*, and ſo many *Examples*; Haſt thou ſeen ſo many laid in the Grave, and yet art thou not ready to let go thy ſins, and come to Chriſt? What! after ſo many convictions, and gripes of Conſcience, after ſo many purpoſes and promiſes, art thou not yet ready to turn and live? O that thy eyes, thy heart were opened to know how fair an Offer is now made to thee! and what a joyful Meſſage it is that we are ſent on, to bid thee come, for all things are ready.

2. Conſider alſo what *Calls* thou haſt to *Turn* and *Live*. How *many*, how *loud*, how *earneſt*, how *dreadful*: and yet what encouraging, joyful Calls?

For the Principal Inviter, it is God himſelf,

If. He that commandeth Heaven and Earth, commandeth thee to Turn: and presently, without delay, to Turn: he commands the Sun to run its course, and to rise upon thee every morning; and though it be so glorious a Creature, and many a time bigger than all the Earth, yet it obeyeth him, and faileth not one minuit of its appointed time. He commandeth all the Planets, and the Orbs of Heaven, and they obey; He commandeth the Sea to ebb and flow, and the whole Creation to keep its course, and all obey him: The Angels of Heaven obey his Will, when he sends them to Minister to such silly Worms as we on Earth, *Heb.* 1. 14. And yet if he command but a sinner to *turn*, he will not obey him: *He* only thinks himself wiser than God, and *He* cavils and pleads the cause of sin, and will not obey. If the Lord Almighty say the word, the Heavens and all therein obey him: but if he call but a Drunkard out of an Ale-house, he will not obey; or if he call a worldly fleshly sinner to deny himself, and mortifie the flesh, and set his heart on a better inheritance, he will not obey.

If thou hadst any love in thee, thou wouldst know the voice, and say, *O this is my Fathers Call! how can I find in my heart to disobey?* For the *Sheep* of Christ *do know and hear*

hear his Voice, and they follow him, and he giveth them eternal Life, Joh. 10 4. If thou hadſt any Spiritual Life and Senſe in thee, at leaſt thou wouldſt ſay, *This Call is the dreadful Voice of God, and who dare diſobey?* For ſaith the Prophet, *Amos* 3.8. *The Lion hath roared, who will not fear?* God is not a man that thou ſhouldſt dally, and play with him: Remember what he ſaid to *Paul* at his Converſion, [*It is hard for thee to kick againſt the pricks, Acts* 9.5.] Wilt thou yet go on and deſpiſe his Word, and reſiſt his Spirit, and ſtop thine Ear againſt his Call? Who is it that will have the worſt of this? Doſt thou know whom thou diſobeyeſt, and contendeſt with, and what thou art doing? It were a far wiſer, and eaſier task for thee to contend with the Thornes, and ſpurn them with thy bare Feet, and beat them with thy bare Hands, or put thy Head into the burning Fire. *Be not deceived, God will not be mocked*, Gal. 6. 7. Whoever elſe be mocked, God will not: you had better play with the fire in your thatch, than with the fire of his burning wrath. *For our God is a conſuming fire*, Heb. 12.29. O how unmeet a match art thou for God! *It is a fearful thing to fall into his hands*, Heb. 10. 31. And therefore it is a fearful thing to contend with him, or reſiſt

him. As you love your own ſouls, take heed what you do. What willyou ſay, if he begin in wrath to plead with you; What will you do, if he take you once in hand) Will you then ſtrive againſt his Judgment, as now ye do againſt his Grace? ſaith the Lord, *Iſa.* 27. 3,6. *Fury is not in me*: (that is) I delight not to deſtroy you: I do it as it were unwillingly: but yet [*Who will ſet the Bryars and Thorns againſt me in Battel? I would go through them; I would burn them together. Or let him take hold of my ſtrength, that he may make peace with me, and he ſhall make peace with me.*] It's an unequal Combat for the Bryers and Stubble to make war with the Fire.

And thus you ſee, *Who it is that calleth you*, that ſhould move you to hear his Call, and Turn: ſo conſider all *by what Inſtruments, and how often, and how earneſtly he doth it.*

1. Every *Leaf* of the *bleſſed Book* of God hath as it were a voice, and calls out unto thee, *Turn, and Live*; *Turn or thou wilt die.* How canſt thou open it, and read a Leaf, or hear a Chapter, and not perceive God bids thee *Turn?*

2. It is the voice of every *Sermon* that thou heareſt: for what elſe is the ſcope and drift of all, but to call and perſwade, and intreat thee for to *Turn.*

3. It

3. It is the voice of many a *motion* of the *Spirit*, that secretly speaks over these words again, and urgeth thee to *Turn*.

4. It is likely sometime it is the voice of thy own *Conscience*, Art thou not sometimes convinced that all is not well with thee? And doth not thy Conscience tell thee that thou *must* be a new Man, and take a new course, and often call upon thee to *return*?

5. It is the voice of the gracious *Examples of the Godly*. When thou seest them live an heavenly life, and fly from the sin which is thy delight, this really calls upon thee to *Turn*.

6. It is the voice of all the *Works* of God. For they also are God's Books, that teach thee this Lesson, by shewing thee his Greatness and VViſdom, and goodness, and calling thee to observe them, and admire the Creator, *Psal.* 19. 1, 2. *The Heavens declare the glory of God, and the Firmament sheweth his handiwork: Day unto day uttereth speech, Night unto night sheweth knowledge.* Every time the Sun riseth upon thee, it really calleth thee to *Turn*, as if it should say, [*What do I travel and compass the World for, but to declare to Men the glory of their Maker, and to light them to do his work? And do I still find thee doing the work of sin, and sleeping out thy*

life in negligence? Awake thou that ſleepeſt, and ariſe from the dead, and Chriſt ſhall give thee Light, Epheſ. 5. 14. *The night is ſpent, the day is at hand: it is now high time to awake out of ſleep: Let us therefore caſt off the works of Darkneſs, and let us put on the Armour of Light. Let us walk honeſtly as in the day, not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying; but put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to fulfill the luſt thereof,* Rom. 13. 11, 12, 13, 14. (This Text was the means of *Auſtin*'s Converſion!

7. It is the voice of every *Mercy* thou doſt poſſeſs. If thou couldſt but hear, and underſtand them, they all cry out unto thee, *Turn*: Why doth the Earth bare thee; but to ſeek, and ſerve the Lord? Why doth it afford thee its Fruit, but to ſerve him? Why doth the Air afford the breath, but to ſerve him? Why do all the Creatures ſerve thee with their labours and their lives; but that thou mighteſt ſerve the Lord of them, and thee? Why doth he give thee time, and health and ſtrength, but for to ſerve him? Why haſt thou meat, and drink, and cloaths, but for his ſervice? Haſt thou any thing which thou haſt not received? And if thou didſt receive them,

them it's reaſon thou ſhouldſt bethink thee, *from* whom, and *to what end* and uſe thou didſt receive them. Didſt thou never cry to him for help in thy diſtreſs? and didſt thou not then underſtand that it was thy part to Turn and ſerve him, if he would deliver thee! He hath done his part, and ſpared thee yet longer, and tryed thee another, another year; and yet doſt thou not Turn? You know the parrable of the unfruitful Fig-tree, *Luk.* 16, 6, 7, 8, 9. When the Lord had ſaid, *Cut it drwn, why cumbreth it the Ground?* he was intreated to try it one year longer, and then if it proved not fruitful, to cut it down. Chriſt himſelf there makes the Application twice over, *verſ.* 3. and 5. [*Except ye repent, ye ſhall all likewiſe periſh.*] How many years hath God looked for the fruits of love and holineſs from thee, and hath found none? And yet he hath ſpared thee, How many a time by thy wilful ignorance, and careleſneſs, and diſobedience, haſt thou provoked Juſtice to ſay, *Cut him down, why cumbreth he the Ground?* And yet mercy hath prevailed, and patience hath forborn the killing, damning blow to this day; if thou hadſt the underſtanding of a man within thee, thou wouldſt know that all this calleth thee to Turn. *Doſt thou think thou ſhalt ſtill*

escape the Judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and Revelation of the Righteous Judgment of God; who will render to every man according to his deeds: Rom. 2. 3, 4, 5, 6.

8. Moreover, it is the voice of every *affliction* to call thee to *make haste and Turn.* Sickness and pain cry *Turn*: and poverty, and loss of friends, and every twig of the chastising rod, cry *Turn*; and *yet* wilt thou not hearken to the Call? These have come near thee, and made the *feel*: they have made the *groan*, and can they not make thee *Turn?*

6. The very frame of thy *Nature* and *Being* itself, bespeaketh thy *Return*: Why hast thou *Reason*, but to rule thy flesh, and serve thy Lord? Why hast thou an understanding soul, but to learn and know his will and do it? Why hast thou an heart within thee, that can love and fear, and desire, but that thou shouldst fear him, and love him, and desire after him?

10. Yea, thine own *engagements* by promise

miſe to the Lord, do call upon thee to Turn and ſerve him, Thou haſt bound thy ſelf to him by a Baptiſmal Covenant, and renounced the World, the Fleſh, and the Devil: This thou haſt confirmed by the profeſſion of Chriſtianity, and renewed it at Sacraments, and in times of affliction: and wilt thou promiſe and vow, and never perform; and Turn to God?

Lay all theſe together now, and ſee what ſhould be the Iſſue. The holy *Scripture* cal's upon thee to *Turn*; The *Miniſters* of Chriſt do call upon thee to *Turn*: The *Spirit* cries Turn: Thy *Conſcience* cries Turn: The *godly* by perſwaſions and Examples cry Turn: the whole *World*, and all the Creatures therein, that are preſented to thy Conſideration, cry Turn: the patient *forbearance* of God, cries Turn; all the *Mercies* which thou receiveſt, cry Turn: the Rod of God's *Chaſtiſement*, cries Turn: thy *Reaſon*, and the frame of thy Nature beſpeaks thy turning; and ſo do all thy *promiſes* to God; and yet art thou not reſolved to turn?

3. Moreover, poor hard-hearted ſinner! Didſt thou ever conſider *upon what terms thou ſtandeſt all this while with him that calleth on thee for to Turn*? Thou art his *own* and *oweſt* him thy ſelf, and all thou haſt;

and

and may he not *Command his own?* Thou art his abſolute ſervant, and ſhouldeſt ſerve no other Maſter. Thou ſtandeſt at his *Mercy*, and thy life is in his hand: and he is reſolved to ſave thee upon no other Terms: thou haſt many malicious ſpiritual enemies, that would be glad if God would but forſake thee, and let him alone with thee, and leave thee to their will: how quickly would they deal with thee in another manner? And thou canſt not be delivered from them, but by turning unto God. Thou art fallen under his wrath by thy ſin already: and thou knoweſt not how long his patience will yet wait. Perhaps this is the laſt year; perhaps the laſt day: his ſword is even at thy heart, while the word is in thine ear; and if thou turn not, thou art a dead, and undone Man. Were thy eyes but open to ſee where thou ſtandeſt, even upon the brink of Hell, and to ſee how many thouſands are *there* already that did not turn, thou wouldſt ſee that it's time to look about thee.

Well Sirs, look inwards now, and tell me, how are your hearts affected with theſe offers of the Lord? You hear what is his mind; he *delighteth* not in your *death*: he calls to you, *Turn, Turn*: it's a fearful ſign if all this move thee not, or if it do but half

move thee; and much more if it make thee more careleſs in thy miſery, becauſe thou heareſt of the mercifulneſs of God. The working of the Medicine will partly tell us whether there be any hope of the Cure. O what glad tidings would it be to thoſe that are now in Hell, if they had but ſuch a Meſſage from God! what a joyful word would it be to hear this [*Turn and Live*] Yea what a welcome word wou'd it be to thy ſelf, when thou haſt felt that wrath of God but an hour! Or, if after a thouſand or ten thouſand years torment, thou couldſt but hear ſuch a word from God, [*Turn and live*] and yet wilt thou neglect it, and ſuffer us to return without our errand?

Behold, ſinners, we are ſent here as the Meſſengers of the Lord, to ſet before you Life and Death: What ſay you? which of them will you chooſe? Chriſt ſtandeth as it were by thee, with Heaven in one hand, and Hell in the other, and offereth thee thy choice; which wilt thou chooſe? *The voice of the Lord maketh the Rocks to tremble*, Pſal. 26. And is it nothing to hear him threaten the, if thou wilt not Turn? Doſt thou not underſtand and feel this voice, [*Turn ye, Turn ye, why will ye die?*] Why? It is the voice of *Love*, of *infinite Love*, of thy beſt and kindeſt Friend,

Friend, as thou mighteſt eaſily perceive by the motion; and yet canſt thou neglect it? It is the voice of pity and compaſſion. The Lord ſeeth whether thou art going, better than thou doſt, which makes him call after thee; *Turn, Turn.* He ſeeth what will become of thee, if thou turn not: He thinketh with himſelf, *Ah this poor ſinner will caſt himſelf into endleſs torments, if he do not Turn: I muſt in Juſtice deal with him according to my righteous Law*; and therefore he calleth after thee, *Turn, turn*, O ſinner! If you did but know the thouſandth part as well as God doth, the danger that is near you, and the miſery that you are running into, we ſhould have no more need to call after you to Turn.

Moreover, this voice that calleth to thee, is the ſame that hath prevailed with thouſands already, and called all to Heaven that are now there: And they would not now for a thouſand Worlds that they had made light of it, and not turned to God. *Now* what are they poſſeſſing that turned at Gods Call? *Now* perceive that it was indeed the voice of Love that meant them no more harm then their ſalvation, And if thou wilt obey the ſame Call, thou ſhalt come to the ſame happineſs. There be millions that muſt for ever lament that they turned not, but there's

there is never a soul in Heaven that is sorry that they were Converted.

Well sirs, are you yet resolved, or are you not? Do I need to say any more to you, what will you do? Will you turn or not? Speak man in thy heart to God, though thou speak not out to me: speak, lest he take thy silence for denial. Speak *quickly*, lest he never make thee the like offer more. Speak *resolvedly*, and not waveringly; for he will have no *Indifferents* to be his followers. Say in thy heart now without any more delay even before thou stir hence, [*By the Grace of God I am resolved presently to turn. And because I know my own insufficiency, I am resolved to wait on God for his Grace and to follow him in his waies, and forsaken my former courses and companions, and give up my self to the guidance of the Lord.*]

Sirs, you are not shut up in the darkness of Heathenism nor in the desperation of the damned; Life is before you: and you may have it on reasonable termes, if you will; yea on free-cost if you will accept it. The way of God lieth plain before you: the Church open to you, you may have Christ, and Pardon, and Holiness, if you will. What say you? Will you, or will you not? If you say nay; or say nothing, and still go on,

on, God is witneſs, and this Congregation is witneſs, and your own Conſciences are witneſſes how fair an offer you had this day. Remember you might have had Chriſt, and would not remember, when you have loſt it, that you might have had Eternal Life, as well as others, and would not: and all because you would not Turn!

But let us come to the next Doctrine, and hear your Reaſons.

Doct. *THE Lord condeſcendeth to reaſon the Caſe with unconverted ſinners, and to ask them why they will die?*

A ſtrange diſputation it is, both as to the Controverſie and as to the Diſputants.

1. The Controverſie, or Queſtion propounded to diſpute of, is, *Why wicked men will damn themſelves?* Or, *Why they will rather die than* Turn Whether they have any ſufficient Reaſon for ſo doing?

2. The Diſputants are *God* and *Man:* the moſt *Holy God, and wicked Unconverted Sinner.*

Is it not a ſtrange thing which God doth ſeem here to ſuppoſe, *that* any Man ſhould be *willing to die,* and be damned Yea, *that* this ſhould

ſhould be the caſe of all the wicked; that is, of the greateſt part of the world? But you will ſay, *This cannot be; for Nature deſireth the Preſervation and felicity of it ſelf: and the wicked are more ſelfiſh than others, and not leſs, and therefore how can any man be willing to be damned?*

To which I Anſwer, 1. It is a certain Truth, that no man can be willing of any evil as evil, but only as it hath ſome appearance of good: much leſs can any man be willing to be eternally tormented. Miſery, as ſuch is deſired by none. 2. But yet for all that, it is moſt true which God here teacheth us, that the cauſe why the wicked die and are damned, is becauſe *they will die and be damned.* And this is true in ſeveral reſpects.

1. Becauſe they will go the way that leads to Hell; though they are told by God, and Man, whither it goes, and whither it ends: and though God hath ſo often profeſſed in his Word, that if they hold on in that way, they ſhall be condemned; and that they ſhall not be ſaved, unleſs they Turn, *Iſa.* 48.22. and 57.21. [*There is no peace* (ſaith the Lord) *unto the wicked.* Iſa. 59.8. *The way of Peace they know not; there is no Judgment in their goings; they have made them crooked Paths:*

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Whosoever goeth therein, shall not keep peace. They have the Word, and the Oath of the living God for it, that if they will not Turn, they shall not enter into his Rest. And yet, wicked they are, and wicked they will be, let God and Man say what they will; Fleshly they are, and fleshly they will be: Worldlings they are, and worldlings they will be: though God hath told them that *the Love of the World is enmity to God, and that if any Man love the World* (in that measure) *the love of the Father is not in him* Jam. 4. 4. 1 Joh. 2, 15. so that *consequentially* these Men are willing to be damned, though not directly: they are willing of the way to Hell, and love the certain cause of their Torment; though they be not willing of Hell it self, and do not love the pain which they must endure.

Is not this the truth of your Case, Sirs? You would not burn in Hell, but you will kindle the fire by your sins, and cast your selves into it; you would not be tormented with Devils for ever, but you will do that which will certainly procure it, in despight of all that can be said against it. It is just as if you would say, *I will drink this Rats-bane or other Poison, but yet I will not die. I will cast my self headlong from the top of a Steeple, but yet I will not kill my self: I will thrust this Knife*

Knife into my heart, but yet I will not take away my life, I will put this fire into the thatch of my house, but yet I will not burn it. Just so it is with wicked men; they will be wicked, and they will live after the flesh, and the world, and yet they would not be damned. But do you not know that the means do lead unto the end? and that God hath by his righteous Law concluded that ye must repent or perish? He that will take Poyson, may as well say plainly, *I will kill my self*, for it will prove no better in the end: Though perhaps he loved it for the sweetness of the Sugar that was mixt with it, and wou'd not be perswaded that it was Poyson, but that he might take it and do well enough; but it is not his conceits and confidence that will save his Life. So if you will be Drunkards, or Fornicators, or Wor'dlings, or live after the flesh, you may as well say plainly, *we will be damned*. For so you shall be unless you Turn. Would you not rebuke the folly of a Thief or Murderer, that would say, [*I will steal, and kill, but I will not be hanged*] when he knows that if he do the one, the Judge in Justice will see that the other be done? If he say, *I will steal and murder*, he may as well say plainly, *I will be hanged*; and if you will go on in a carnal Life, you may as

as well say plainly, *We will go to Hell.*

2. Moreover, *The wicked will not use those means, without which there is no hope of their Salvation*: He that will not eat, may as well say plainly he will not live, unless he can tell how to live without Meat; He that will not go his journey, may as well say plainly, he will not come to the end. He that falls into the water, and will not come out, nor suffer another to help him out, may as well say plainly, he will be drowned. So if you be carnal and ungodly, and will not be Converted, nor use the *means* by which you should be Converted, but think it more ado than needs, you may as well say plainly, you will be damned. For if you have found out a way to be saved without Conversion, you have done that which was never done before.

3. Yea, this is not all, but the *wicked are unwilling, even of Salvation it self*, Though they may desire somewhat which they call by the name of *Heaven*, yet Heaven it self, considered in the true nature of the felicity, they desire not; Yea their hearts are quite against it. Heaven is a state of perfect Holiness, and of continual Love and Praise to God, and the wicked have no heart to this. The imperfect Love and Praise, and Holiness which is here to be attained, they have no mind

mind of; much leſs of that which is ſo much greater: The joyes of Heaven are of ſo pure and ſpiritual a nature, that the heart of the wicked cannot truly deſire them.

So that by this time you may ſee on what ground it is that God ſuppoſeth that the wicked are willing of their own deſtruction: They will not Turn, though they muſt Turn or die! they will rather venture on certain miſery, than be converted; and then to quiet themſelves in their ſins, they will make themſelves believe that they ſhall nevertheleſs eſcape.

2. And as this *Controverſie* is matter of wonder (that ever Men ſhould be ſuch enemies to themſelves, as wilfully to caſt away their ſouls) ſo are the *Diſputants* too. That God ſhould ſtoop ſo low, as thus to plead the Caſe with Man, and that man ſhould be ſo ſtrangely blind and obſtinate, as to need all this in ſo plain a caſe, yea and to reſiſt all this, when their own ſalvation lieth upon the Iſſue.

No wonder if they will not hear *us*, that are Men, when they will not hear the Lord himſelf: As God ſaith, *Ezek.* 3. 7. when he ſent the Prophet to the *Iſraelites*, [*The Houſe of Iſrael will not hearken unto thee: For they will not hearken unto me: For all the Houſe of Iſrael*

Israel are impudent, and hard-hearted.] No wonder, if they can plead against a Minister, or a godly Neighbour, when they will plead against the Lord himself, even against the plainest passages of his Word, and think that they have Reason on their side: When they *weary the Lord with their words*, they say, *Wherein have we wearied him?* Mal. 2. 17. The Priests that *despised his Name*, durst ask, *Wherein have we despised thy Name?* And when they *polluted his Altar, and made the Tables of the Lord contemptible*, they durst say, *wherein have we polluted thee*, Mal. 1. 6, 7. But [*Wo unto him (saith the Lord) that striveth with his Maker! Let the Potsheards strive with the Potsheards of the Earth; Shall the Clay say to him that fashioneth it; What makest thou?*] Isa. 45. 9.

Quest. *But why is it that God will Reason the Cause with Man?*

Answ. 1. Because that Man being a reasonable Creature, is accordingly to be dealt with; and by Reason to be perswaded, and overcome. God hath therefore endowed them with Reason, that they might use it for him. One would think a reasonable Creature should not go against the clearest, and greatest reason in the world when it is set before him.

2. At least, men shall see that God did re-

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quire nothing of them that was unreasonable; but that what he commandeth them, and whatever he forbiddeth them, he hath all the the right reason in the world on his side; and they have good reason to obey him, but none to disobey. And thus even the damned shall be forced to justifie God, and confess that it was but reason that they should have turned to him; and they shall be forced to condemn themselves, and confess that they had little reason to cast away themselves by the neglecting of his Grace in the day of their visitation.

Use.

LOok up your best and strongest Reason, sinners, if you will make good your way. You see now with whom you have to deal. What saiest thou, Unconverted sensual wretch? Darest thou venture upon a dispute with God) Art thou able to confute him? Art thou ready to enter the Lists? God asketh thee, Why wilt thou die? Art thou furnished with a sufficient Answer? Wilt thou undertak eto prove that God is mistaken, and that thou art in the right? O what an undertaking is that! Why, either he or you is mista-

mistaken, when he is for your Conversion, and you are against it; He calls upon you to Turn, and you will not; He bids you do it presently, even to day, while it is called to day, and you delay, and think it time enough hereafter. He saith it must be a total change, and you must be holy and new Creatures, and born again; and you think that less may serve the turn, and that's enough to patch up the old Man, without becoming new. Who is in the right now? God, or you? God calleth you to Turn, and to live an holy Life, and you will not; by your disobedient Lives, it appears *you will not*. If you will, why do you not? Why have you not done it all this while? and why do you not fall upon it yet? Your Wills have the command of your Lives. We may certainly conclude that you are unwilling to Turn, when you do not Turn. *And why will you not?* Can you give any reason for it, that's worthy to be called a Reason?

I that am but a worm, your fellow-creature, of a shallow capacity, dare challenge the wisest of you all, to reason the case with *me*, while I plead my Makers cause: and I need not be discouraged, when I know I plead but the cause that *God* pleadeth, and contend for *him* that will have the best at last.

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Had I but these two general Grounds against you, I am sure that you have no good Reason on your side.

I am sure it can be no good Reason, which is against the God of Truth, and reason. It cannot be light that is contrary to the Sun. There is no Knowledge in any Creature, but what it had from God; and therefore none can be wiser than God. It were damnable presumption for the highest Angel to compare with his Creator: What is it then for a lump of dirt, an ignorant sot, that knoweth not himself nor his own Soul, that knoweth but little of the things which he seeteh, yea that is more ignorant than many of his Neighbours, to set himself against the wisdom of the Lord? It is one of the fullest discoveries of the horrible wickedness of Carnal Men, and the stark-madness of such as sin, that so silly a Mole dare contradict his Maker, and call in question the word of God; Yea, that those people in our Parishes, that are so beastly ignorant, that they cannot give us a reasonable Answer concerning the very Principles of Religion, are yet so wise in their own conceit, that they dare question the plainest Truth of God, yea contradict them and cavil against them, when they can scarce speak sense, and will believe them

no further than agreeth with their fooliſh Wiſdom.

2. And as I know that God muſt needs be in the right, ſo I know the *Caſe* is ſo palpable and groſs which he pleadeth againſt, that no man can have reaſon for it. Is it poſſible that a man can have any reaſon to break his Makers Laws? and reaſon to diſhonour the Lord of Glory? and reaſon to abuſe the Lord that bought him? Is it poſſible that a man can have any good reaſon to damn his own Immortal Soul? Mark the Lord's Queſtion [*Turn ye, Turn ye, why will ye die?*] Is eternal death a thing to be deſired? Are you in love with Hell? What reaſon have you, wilfully to periſh? If you think you have ſome reaſon to *ſin*, ſhould you not remember that *Death is the wages of ſin*, Rom. 6.23. and think whether you have any reaſon to undo your ſelves, Body and Soul for ever. You ſhould not only ask whether you love the Adder, but whether you love the Sting? It is ſuch a thing for a man to caſt away his everlaſting happineſs, and to ſin againſt God, that no good reaſon can be given for it: but the more any one pleads for it, the madder he ſheweth himſelf to be. Had you a Lordſhip, or a Kingdom offered you for every ſin that you commit, it were not rea-

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ſon, but madneſs to accept it. Could you by every ſin obtain the higheſt thing on Earth that fleſh deſireth, it were of no conſiderable value to perſwade you in reaſon to commit it. If it were to pleaſe your greateſt or deareſt Friends, or to obey the greateſt Prince on Earth, or to ſave your lives, or to eſcape the greateſt earthly Miſery; all theſe are of no conſideration, to draw a Man in reaſon to the committing of one ſin. If it were a right-hand, or a right-eye that would hinder your ſalvation, it is the gainfulleſt way to caſt it away, rather than to go to Hell to ſave it. For there is no ſaving a part, when you looſe the whole. So exceeding great are the matters of Eternity; that nothing in this World deſerveth once to be named in compariſon with them, nor can any earthly thing, though it were Life, or Crowns, or Kingdoms, be a reaſonable excuſe for the neglect of matters of ſuch high and everlaſting Conſequence. A man can have no reaſon to croſs his ultimate End. Heaven is ſuch a thing, that if you looſe it, nothing can ſupply the want, or make up the loſs: And Hell is ſuch a thing, that if you ſuffer it, nothing can remove your miſery, or give you eaſe and comfort. And therefore nothing can be a valuable conſideration to excuſe you for

neglecting your own Salvation: For, saith our Saviour. *What shall it profit a man to win all the World, and lose his own Soul?* Mark. 8. 36.

O Sirs, that you did but know what matters they are that we are now speaking to you of! the Saints in Heaven have other kind of thoughts of these things. If the Devil could come to them that live in the sight and love of God, and should offer them a Cup of Ale, or a Whore, or merry company, or sports to tice them away from God and Glory, I pray you tell me, How do you think they would entertain the motion; Nay, or if he should offer them to be Kings on the Earth! Do you think this would tice them down from Heaven! O with what hatred, and holy scorn would they disdain and reject the motion! And why should not you do so, that have Heaven opened to your faith, if you had but faith to see it? There's never a soul in Hell but knows, by this time, that it was a mad exchange to let go Heaven for fleshly pleasure; and that it is not a little mirth, or pleasure, or worldly riches, or honour, or the good will, or word of Men, that will quench Hell fire, or make him a saver that loseth his soul, O if you had heard what I believe, if you had seen what

what I believe, and that on the credit of the Word of God, you would ſay there can be no reaſon to warrant a Man to damn his ſoul; you durſt not ſleep quietly another night, before you had reſolved to Turn and Live.

If you ſee a Man put his hand into the fire till it burn off, you'l marvel at it; but this is a thing that a Man may have Reaſon for; as Biſhop *Cranmer* had when he burnt off his hand for ſubſcribing to Popery; If you ſee a Man cut off a Leg, or an Arm, it is a ſad ſight; but this is a thing that a Man *may* have good *reaſon* for: as many a man doth, to ſave his Life. If you ſee a man give his body to be burnt to Aſhes, and to be tormented with ſtrappado's and racks, and refuſe deliverance when it is offered; this is an hard caſe to fleſh and blood. But this a Man may have good *reaſon* for, as you may ſee in *Heb.* 11. 33, 34, 35, 36. and as many an hundred Martyrs have done. But for a Man to forſake the Lord that made him, and for a Man to run into the fire of Hell, when he is *told* of it, and intreated to Turn that he may be ſaved; this is a thing that can have *no reaſon* in the world, that is *reaſon indeed*, to juſtifie, or excuſe it. For, *Heaven* will pay for the loſs of any thing that we can loſe, to get

it, or for any labour which we bestow for it. But nothing can pay for the loss of Heaven.

I beseech you now let this word come nearer to your heart. As you are convinced that you have no reason to destroy your selves, so tell me what reason have you to refuse to Turn, and live to God? What reason hath the veriest Worldling or Drunkard, or ignorant careless sinner of you all, why you should not be as holy as any you know, and be as careful for your souls, as any other? Will not Hell be as hot to *you* as to *others*? Should not your *own* souls be as dear to *you* as *theirs to them*? Hath not God as much *authority* over *you*? Why then will you not become a sanctified people, as well as they?

O Sirs, when God bringeth the matter down to the very Principles of Nature, and shews you that you have no more reason to be ungodly, than you have to damn your own Souls; if yet you will not understand and Turn, it seems a desperate case that you are in.

And now either you *have* reason for what you do, or you *have not*. If *not*; will you go on against Reason it self? Will you do that which you have *no reason* for? But if you think

think you have, produce them; and make the beſt of your matter. Reaſon the caſe a little with me your fellow creature, which is far eaſier than to reaſon the caſe with God, Tell me, Man here before the Lord, as if thou wert to die this hour, why ſhouldeſt thou not reſolve to Turn this day, before thou ſtir from place thou ſtandeſt in? What reaſon haſt thou to deny, or to delay? Haſt thou any reaſon that ſatisfieth thine *own Conſcience* for it? Or any that thou dareſt own and plead at the Bar of God? If thou haſt, let us hear them, bring them forth, and make them good. But alas, what poor ſtuff; what nonſenſe, inſtead of Reaſons, do we daily here from ungodly Men? But for their neceſſity I ſhould be aſhamed to name them.

1. One ſaith, *If none ſhall be ſaved but ſuch Converted and ſanctified ones as you talk of; then Heaven would be but empty, then God help a great many.*

Anſw. Why! It ſeems you think that God doth not know, or elſe that he is not to be believed! Meaſure not all by your ſelves; God hath thouſands and millions of his Sanctified ones: but yet they are few in compariſon of the World, as Chriſt himſelf hath told us, *Mat.* 7. 13, 14. *Luk.* 11. 32. It better beſeems you to make that Uſe of this

Truth which Christ teacheth you; *Strive to enter in at the strait Gate; for strait is the Gate, and narrow is the way that leadeth unto Life, and few there be that find it; but wide is the Gate, and broad is the way that leadeth to destruction, and many they be that go in thereat.* Luk. 13.22.23.24. [*Fear not little Flock,* (saith Christ to his Sanctified ones) *for it is your Fathers good pleasure, to give you the Kingdom.*] Luk. 12. 13.

Object. 2. *I am sure, if such as I go to Hell, we shall have store of company.*

Answ. And will that be any ease or comfort to you? Or do you think you may not have company enough in Heaven? Will you be undone for company? Or will you not believe that God will execute his threatenings, because there be so many that are guilty) All these are all unreasonable Conceits.

Object. 3. *But all men are sinners, even the best of you all.*

Answ. But all are not *Unconverted sinners.* The godly live not in gross sins; and their very infirmities are their grief and burden which they daily long, and pray, and strive to be rid off. Sin hath not dominion over them.

Object. 4 *I do not see that Professors are any*

by better than other men; They will over-reach, and oppress, and are as Covetous as any.

Answ. Whatever hypocrites are, it's not so with these that are sanctified. God hath thousands, or ten thousands that are otherwise: Though the Malicious World doth accuse them of what they can never prove, and of that which never entred into their hearts. And commonly they charge them with heart-sins, which none can see but God; because they can charge them with no such wickedness in their lives, as they are guilty of themselves.

Object. 5. *But I am no Whoremonger, nor Drunkard, nor Oppressor; and therefore why should you call upon me to be Converted?*

Answ. As if you were not *born after the flesh*, and had not lived after the flesh as well as others! is it not as great a sin as any of these, for a man to have an earthly mind, and to love the world above God, and to have an unbelieving unhumbled heart? Nay let me tell you more, that many Persons that avoid disgraceful Sins, are as fast glued to the world, and as much slaves to the flesh, and as strange to God, and averse to Heaven, in their more civil course, as others are in their more shameful notorious sins.

Object. 6. *But I mean no body any harm*

nor do no harm: and why then should God condemn me?

Answ. Is it no harm to neglect the Lord that made thee, and the work for which thou camest into the world, and to prefer the Creature before the Creator, and to neglect grace that is daily offered thee? It is the depth of thy sinfulness to be so insensible of it: The dead feel not that they are dead. If once thou wert made alive, thou wouldst see more miss in thy self, and marvel at thy self for makig so light of it.

Object. 7. *I think you would make Men mad, under pretence of Converting them: It is enough to rack the brains of sinful people, to muse so much on matters so high for them.*

Answ. 1. Can you be madder than you are already? or at least can there be a more dangerous madness than to neglect your everlasting welfare, and wilfully undo your selves?

2. A man is never well in his wits till he be Converted; He never knows God, nor knows sin, nor knows Christ, nor knows the world, nor himself, nor what his business is on earth, so as to set himself about it till he be Converted. The Scripture saith, that the wicked are *unreasonable Men*, 2 Thess. 3. 2. and *that the wisdom of the world is foolishness with God*, 1 *Cor.* 1. 20. And *Luk.* 15. *v.* 17. it's

it's said of the Prodigal, *that when he came to himself*, he resolved to return. Its a wise world when men will disobey God, and run to Hell for fear of being out of their wits.

2. What is there in the work that Christ calls you to, that should drive a man out of his wits? Is it the loving God, and calling upon him, and comfortable thinking of the glory to come, and the forsaking of our sins, and loving one another, and delighting our selves in the service of God? Are these such things as should make men mad?

3. And whereas you say that these matters are too high for us, you accuse God himself for making this our work, and giving us his Word, and commanding all that will be blessed to *mediate in it day and night*. Are the matters which we are *made for*, and which *we live for*, *too high* for us to meddle with? This is plainly to un man us, and to make beasts of us, as if we were like them that must meddle with no higher matters that what belongs to flesh, and Earth. If Heaven be too high for you to think on and provide for, it will be too high for you ever to possess.

4. If God should sometimes suffer any weak-headed persons to be destracted by thinking of Eternal things; this is because they

they misunderstand them, and run without a guide: and of the two, I had rather be in the case of such an one, than of the mad unconverted world, that take their destraction to be their wisdom.

Object. 8. *I do not think that God cares so much what Men think or speak, or do, as to make so great a matter of it.*

Answ. It seems then you take the word of God to be false, and then what will you believe? But your own Reason might teach you better, if you believe not the Scriptures: For you see God sets not so light by us, but that he vouchsafed to make us, and still preserveth us, and dayly upholdeth us, and provideth for us, and will any wise Man make a curious frame for nothing? Will you make, or buy a Clock, or Watch, and daily look to it, and not care whither it go true or false? Surely, if you believe not a particular Eye of Providence observing your hearts, and lives, you cannot believe, or expect any Particular Providence to observe your wants and troubles, to relieve you. And if God had so little cared for you, as you Imagine, you would never have lived till now: An hundred Diseases would have striven which should first destroy you. Yea the Devils would have haunted you, and fetcht

fetcht you away alive, as the great Fiſhes devour the leſs; and as ravenous Birds, and Beaſts devour others. You cannot think that God made man for no end, or uſe: And if he made him for any, it was ſure for himſelf. And can you think he cares not whether his end be accompliſhed, and whether we do the worſt that we are made for.

Yea; by this Atheiſtical Objection, you make God to have made, and upheld *all the World* in vain For what are all other lower Creatures for, but for Man? What doth the Earth but bear us, and nouriſh us? and the Beaſts do ſerve us with their labours and lives; and ſo of the reſt. And hath God made ſo glorious an Habitation, and ſet man to dwell in it, and made all his Servants; and now doth he look for nothing at his hands? not care how he thinks, or ſpeaks, or lives? This is moſt unreaſonable.

Object. 9. *It was a better World when Men did not make ſo much ado in Religion.*

Anſw. It hath ever been the Cuſtom, to praiſe the times paſt. That World that you ſpeak of, was wont to ſay, It was a better World in their fore-fathers daies, and ſo did they of their fore-fathers: This is but an old cuſtom, becauſe we all feel the evil of our own times but we ſee not that which was before us.

2. Per-

2. Perhaps you ſpeak as you think: Worldlings think the World is at the beſt when it is agreable to their minds: and when they have moſt mirth, and worldly pleaſure. And I doubt not but the Devil, as well as you, would ſay, that then it *was a better World:* for then he had more ſervice, and leſs diſturbance. But the World is at the beſt when God is moſt loved, regarded, and obeyed. And how elſe will you know when the world is good or bad, but by this?

Object. 10. *There are ſo many waies, and Religions, that we know not which to be of; and therefore we will be even as we are.*

Anſw. Becauſe they are *many*, will you be of that way that you may be *ſure* is wrong? *None* are further out of the way, than Worldly, Fleſhly, Unconverted ſinners. For they do not only err in this or that Opinion as many Sects do; but in the very *ſcope and drift* of their lives. If you were going a Jurney that your life lay on, would you ſtop or turn again, becauſe you meet with ſome croſs waies, or becauſe you ſaw ſome travellers go the horſe-way, and ſome the foot-way, and ſome perhaps break over the hedg, yea, and ſome miſs the way? or would you not rather be the more careful to enquire the way? If you have ſome ſervants that

that know not how to do your work right, and ſome that are unfaithful, would you take it well at any of the reſt that would therefore be idle and do you no ſervice, becauſe they ſee the reſt ſo bad?

Object 11. *I do not ſee that it goes any better with thoſe that are ſo godly, than with other Men. They are as poor, and in as much trouble as others.*

Anſw. And perhaps in much more, when God ſees it meet. They take not earthly proſperity for their wages. They have laid up their Treaſure and hopes in another world, or elſe they are not Chriſtians indeed. The leſs they *have*, the more is *behind*; and they are content to wait till then.

Object. 12. *When you have ſaid all that you can, I am reſolved to hope well, and truſt in God, and do as well as I can, and not make ſo much ado.*

Anſw. Is that *doing as well as you can*, when you will not Turn to God, but your heart is againſt his holy and diligent ſervice? It is as well as you *will* indeed: but that's your miſery.

2. My deſire is, that you ſhould hope and Truſt in God: But for what is that you will

will Hope? Is it to be saved, if you turn and be sanctified? For this you have Gods promise; and therefore hope for it and spare not, But if you hope to be saved without Conversion and an holy Life; this is not to hope in God, but in Satan or your selves. For God hath given you not such promise, but told you the contrary, but it's Satan and self-love that made you such promises, and raised you to such hopes.

Well, if these, and such as these be all you have to say against Conversion and an holy Life, your *All* is *Nothing*, and worse than nothing: and if these and such as these seem Reasons, sufficient to perswade you to forsake God, and cast your selves into Hell, the Lord deliver you from such Reasons, and from such blind understandings, and from such senseless hardned hearts. Dare you stand to every one of these Reasons at the Bar of God? Do you think it will then serve your turn to say, *Lord, I did not Turn, because I had so much to do in the World, or because I did not like the lives of some Professors; or because I saw men of so many minds.* O how easily will the light of that day confound and shame such reasonings as these? Had you the World to look after? Let the World which you served now pay you your wages, and save

ſave you if it can. Had you not *a better World* to look after *firſt*? And were ye not commanded to *ſeek firſt Gods Kingdom and Righteouſneſs*, and promiſed that *other things ſhould be added to you*, Mat. 6. 33. And were ye not told, *that godlineſs was profitable to all things, having the promiſe of this Life, and of that which is to come*? 1 Tim. 4. 8. Did the ſins of Profeſſors hinder you? You ſhould rather have been the more *heedful*, and learned by their falls to beware, and have been the more *careful*, and not to be more *careleſs*; It was the *Scripture*, and not their *lives*, that was your *Rule*. Did the many Opinions of the World hinder you? Why, the Scripture, that was your Rule, did teach you but one way, and that was the right way. If you had followed that, even in ſo much as was plain and eaſy, you ſhould never have miſcarried. Will not ſuch anſwers as theſe confound and ſilence you? If theſe will not GOD hath thoſe that will. When he asketh the man, *Mat.* 22. 12. *Friend how cameſt thou in hither, not having on a Wedding Garment?* that is; what doſt thou in my Church, among profeſſed Chriſtians, without an holy heart and life what anſwer did he make? Why the Text ſaith, *He was ſpeechleſs*, he had nothing to ſay. The clearneſs of the

caſe,

caſe and the Majeſty of God, will then eaſily ſtop the mouths of the moſt confident of you, though you will not be put down by any thing that we can ſay to you now, but will make good your cauſe, be it never ſo bad. I know already that never a Reaſon that now you can give me will do you any good at laſt when your caſe muſt be opened before the Lord, and all the World.

Nay, I ſcarce think that your own Conſciences are well ſatisfied with your Reaſons. For if they are, it ſeems then you have not ſo much as a *purpoſe to Repent*. But if you do purpoſe to Repent, it ſeems you do not put much confidence in your Reaſons which you bring againſt it.

What ſay you, Unconverted ſinners? Have you any good Reaſons to give, why you ſhould not Turn, and preſently Turn with all your hearts? Or will you go to Hell in deſpight of Reaſon it ſelf? Bethink you what you do in time, for it will ſhortly be too late to bethink you, Can you find any fault with God, or his work, or wages? Is he a bad maſter? Is the Devil, whom you ſerve, a better? or is the fleſh a better? Is there any harm in an holy Life? Is a life of worldlineſs, and ungodlineſs better? Do you think in your Conſciences that it would do you any harm to

be

be converted, and live an holy life? What harm can it do to you? Is it harm to you to have the Spirit of Christ within you? and to have a cleansed purified heart? If it be bad to be holy, why doth God say, *Be ye holy, for I am holy*! 1 Pet. 1. 15, 16. Lev. 20.7. Is it evil to be like God? Is it not said that *God made Man in his Image?* Why this *Holiness* is his *Image*: This *Adam* lost, and this Christ by his Word and Spirit would restore to you, as he doth to all that he will save. Why were you *baptized into the Holy Ghost*, and why do you Baptize your Children into the Holy Ghost as your *Sanctifier*, if you will not be sanctified by him, but think it an hurt to you to be sanctified? Tell me truly as before the Lord; though you are loth to live an Holy life had you not rather die in the case of those that do so, than of others? if you were to die this day, had you not rather *die* in the case of a Converted Man,, than of the Unconverted? of an holy, and heavenly Man, than of a carnal, earthly Man? and would you not say as *Balaam*, Numb. 3. 10. *Let me die the death of the righteous, and let my last end be like his*? And why will you not now be of the mind that you will be of then? *first*, or *last* you must come to this; either to be Converted, or to wish you had been, when it is too late.

But

But what is it that you are afraid of losi
if you Turn? Is it your *Friends*, you will b
change them: *God* will be your *Friend*, a
Christ and the *Spirit* will be your *Frien*
and every *Christian* will be your *Friend*. Yo
will get *one Friend* that will stand you
more stead than all the Friends in the wor
could have done. The *Friends* you *lose* wou
have but ticed you to Hell; but could n
have delivered you: But the Friend you *ge*
will save you from Hell, and bring you to hi
own eternal rest.

Is it your *pleasures* that you are afraid o
losing? You think you shall never have
merry day again, If once you be Converted
Alas, that you should think it a greater plea
sure to live in fooliſh sports and merriments
and please your flesh, than live in the Be
lieving thoughts of Glory, and in the Love
of God, and in righteousness, and Peace
and Joy in the Holy Ghost, in which the
state of Grace consisteth! *Rom.* 14. 17. If it
be a greater pleasure for you to think of
your Lands and Inheritance (if you were
Lord of all the Countrey) than it is to a
Child to play for pins: why should it not be
a greater Joy to you to think of the King-
dom of Heaven being yours, than of all the
Riches or pleasures of the world? As it is but
fooliſh

oliſh Childiſhneſs that makes Children ſo elight in Gawds, that they would not leave hem for all your Lands: ſo it is but fooliſh orldlineſs, and fleſhlineſs, and wickedneſs, hat makes you ſo much delight in your ouſes, and Lands, and Meat, and Drink, nd Eaſe, and Honour, as that you would ot part with them for the Heavenly de-ghts. But what will you do for pleaſure hen theſe are gone? Do you not *think of hat*? When *your pleaſures* end in horrour, nd go out with a ſtinking ſnuff, the plea-ures of the Saints are then at the beſt. I have ad my ſelf but a little taſte of the Heavenly leaſures in the fore-thoughts of the Bleſſed pproaching day, and in the preſent perſwaſi-ns of the love of God in Chriſt: but I have aken to deep a draught of earthly pleaſures, o that you may ſee, if I be partial, it is on our ſide:) and yet I muſt profeſs from that ttle experience, that there is no compariſon: here is more joy to be had in a day (if the un of Life ſhine clear upon us) in the ſtate f Holineſs, than in a whole life of ſinful leaſures. I had *rather be a door-keeper, in he houſe of God, than to dwell in the tents of ickedneſs*, Pſal. 84. 10. *A day in his Courts s better than a thouſand any where elſe*, Pſal. 84. 10. The mirth of the wicked is like

like the laughte rof a madman that knows n
his own misery: and therefore *Solomon* sai
of such laughter, *It is mad: and of mirt*
what doth it? Eccles. 2. 2. *And* Eccles. 7. 2,
4, 5. 6. *It is better to go to the House of mour*
ing, than to go to the House of feasting; f
that is the end of all men, and the living w
lay it to his heart. Sorrow is better than laugh
ter: for by the sadness of the Countenan
the heart is made better. The heart of t
wise is in the house of mourning; but the hea
of fools is in the house of mirth: It is bett
to hear the rebuke of the wise, than to hea
the song of fools; for as the crackling
Thorns under a Pot, so is the laughter of t
fool. All the pleasure of fleshly things, i
but like the scratching of a man that hath th
Itch: it is his Disease that makes him desi
it; and a wise man had rather be witho
his pleasure, than he troubled with his Itch
Your loudest laughter is but like that of
man that is tickled: he laughs when he hat
no cause of Joy. And it is a wiser thin
for a man to give all his Estate, and his Li
to be tickled to make him laugh, than fo
you to part with the Love of God, and th
comforts of Holiness, and the hopes of Hea
ven, and to cast your selves into damnation
that you may have your flesh tickled wit
th

the pleasure of sin for a little while. Judge as you are men, whether this be a wise mans part. It is but your carnal unsanctified nature that makes an holy life seem grievous to you, and a course of sensuality seem more delightful if you will but Turn, the holy Ghost will give you another *Nature* and *Inclination*, and then it will be more pleasant to you to be rid of your sin, than now it is to *keep* it: and you will then say, that you knew not what a comfortable life was till now, aud that it was never well with you, till God and Holiness were your delight.

Quest. *BUT how cometh it to pass that men should be so unreasonable in the matters of Salvation? They have wit enough in other matters, what makes them so loth to be converted, that there should need so many words in so plain a case, and all will not do, but the most will live and die Unconverted?*

Answ. To name them only in a few words, the causes are these.

1. Men are naturally *in Love* with earth and flesh, they are born sinners, and their nature hath an enmity to God and goodness, as

as the Nature of a Serpent hath to a man. And when all that we can say goes against an habitual inclination of their Natures, no marvel if it little prevail.

3. They are in *Darkness*, and know not the very things that they hear. Like a man that was born and hears a high commendation of the Light: but what will *Hearing* do, unless he sees it: They know not what God is, nor what is the power of the Cross of Christ, nor what the Spirit of Holiness is, nor what it is to live in love by Faith: They know not the certainty, and suitableness and excellency of the Heavenly Inheritance. They know not what Conversion, and a holy mind and Conversation is, even when they hear of it. They are in a mist of ignorance. They are lost and bewildred in sin: like a man that hath lost himself in the night, and knows not where he is, nor how to come to himself again, till the daylight do recover him.

3. They are wilfully confident that they need no *Conversion*, but some *partial amendment*; and that they are in the way to Heaven already; and are Converted when they are not. And if you meet a man that is quite out of his way, you may long enough call on him to turn back again, if he will not believe you

you that he is out of the way.

4. They are become ſlaves to their fleſh, and drowned in the world to make proviſion for it. Their Luſts and Paſſions, and Appetites have diſtracted them, and got ſuch an hand over them, that they cannot tell how to deny them, or how to mind any thing elſe: ſo that the Drunkard ſaith, *I love a cup of Good drink, and I cannot forbear it.* The Glutton ſaith, *I love good chear, and I cannot forbear.* The Fornicator ſaith, *I love to have my luſt fulfilled, and I cannot forbear.* And the Gameſter *loves* to have his Sports, and he cannot forbear. So that they are become even captivated ſlaves to their Fleſh, and their very wilfulneſs is become an impotency, and what they would not do, they ſay they *cannot.* And the Worldling is ſo taken up with earthly things, that he hath neither heart nor mind, nor time for Heavenly: but as in *Pharaoh*'s dream, *Gen.*41.4. the lean Kine did eat up the fat ones: ſo this lean and barren earth doth eat up all the thoughts of Heaven.

5. Some are ſo carried away by the ſtream of evil company, that they are poſſeſſed with hard thoughts of a godly life, by hearing them ſpeak againſt it: or at leaſt they think they may venture to do as they ſee moſt do

and so they hold on in their sinful waies; and when one is cut off, and cast into Hell, and *another* snatcht away from among them to the same condemnation; it doth not much daunt them, because they see not whither they are gone: poor wretches, they hold on in their ungodliness, for all this: for they little know that their companions are now lamenting it in torments. In *Luk.* 16. The rich man in Hell would fain have had one to warn his five Brethren, lest they should come to that place of Torment. It's like he knew their minds and lives, and knew that they were hasting thither, and little dreamt that he was there; yea, and would little have believed one that should have told them so. I remember a passage that a Gentleman, yet living told me he saw upon a Bridge over *Severn*. A Man was driven a Flock of fat Lambs, and something meeting them, and hindering their passage, one of the Lambs leapt upon the wall of the Bridge, and his Legs slipping from under him, he fell into the stream: the rest seeing him, did one after one, leap over the Bridge into the stream, and were all, or almost all drowned: Those that were *behind* did little know what was become of them that were gone before, but

Mr. *R. Rowly* of *Shrewsbury* upon *Acham*-Bridge.

but thought they might venture to follow their Companions: but as soon as ever they were over the wall, and falling headlong, the case was altered. Even so it is with Unconverted Carnal Men. *One* dieth by them, and drops into Hell, and *another* follows the same way: and yet they will go after them, because they think not whither they are gone. Oh, but when death hath once opened their yes, and they see what's on the other side of the wall: even in another world, then what would they give to be where they were!

6. Moreover, they have a subtil malicious enemy, that is unseen of them, and plaies his Game in the dark: and it is his principal business to hinder their Conversion; and therefore to keep them where they are, by perswading them not to believe the Scriptures, or not to trouble their minds with these matters: or by perswading them to think ill of a godly life, or to think that it's more ado than needs, and that they may be saved without Conversion, and without all this stir; and that God is so merciful, that he will not damn any such as they: or at least, that they may stay a little longer, and take their pleasure, and follow the world a little longer yet, and then let it go, and repent hereafter. And by such juggling,

deluding cheats as these, the Devil keeps the most in his captivity, and leadeth them to his misery.

These, and such like impediments as these, do keep so many thousands Unconverted, when *God* hath *done* so much, and *Christ* hath *suffered* so much, and *Ministers* have *said* so much for their Conversion: when their *Reasons* are silenced, and they are not able to answer the Lord that calls after them, [*Turn ye, Turn ye, why will you die?*] yet all comes to nothing with the greatest part of them: and they leave us no more to do after all, but to sit down and lament their wilful misery.

I Have now shewed you the Reasonableness of Gods Commands, and the unreasonableness of wicked mens disobedience. If nothing will serve turn, but men will yet refuse to Turn, we are next to consider who it is long of, if they be damned. And this brings me to the last Doctrine; which is,

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Doct. 7. *That if after all this men will not Turn; it is not long of God that they are Condemned, but of themselves, even their*

their own wilfulneſs. They die becauſe they will die, that is, becauſe they will not Turn.

If you will go to Hell, what remedy? God here acquits himſelf of your blood; it ſhall not lie on *him* if you be loſt. A negligent Miniſter may draw it upon *him*; and thoſe that incourage you, or hinder you not in ſin may draw it upon *them*; but be ſure of it, it ſhall not lie upon God. Saith the Lord concerning his unprofitable Vineyard, *Iſa.* 6. 1. 2, 3, 4. [*Judge I pray you, betwixt me and my Vineyard, what could have been done more to my Vineyard, that I have not done in it?*] When he had *planted it in a fruitful ſoil, and fenced it, and gathered out the ſtones, and planted it with the choiceſt Vines*: What ſhould he have done more to it? He hath made you men, and endowed you with Reaſon; he hath furniſhed you with all external neceſſaries, all creatures are at your ſervice; He hath given you a righteous perfect Law. When ye had broke it, and undone your ſelves, he had pity on you, and ſent his Son by a miracle of condeſcending mercy to die for you, and be a Sacrifice for your ſins, and he *was in Chriſt reconciling the World to himſelf.* The Lord Jeſus hath made you a deed of gift of himſelf, and eternal life with him, on the condition you will but

accept it, and return. He hath on this reasonable condition offered you the free pardon of all your sins: he hath Written this in his Word, and Sealed it by his Spirit, and sent it you by his Ministers: they have made the offer to you an hundred, and an hundred times, and called you to accept it, and to turn to God. They have in his name intreated you, and reasoned the case with you, and answered all your frivolous Objections. He hath long waited on you, and staid your leisure; and suffered you to abuse him to his face. He hath mercifully sustained you in the midst of your sins: he hath compassed you about with all sorts of mercies: He hath also intermixt afflictions, to mind you of your folly, and call you to your wits: And his Spirit hath been often striving with your hearts, and saying there, [*Turn sinner, Turn to him that calleth thee: Whither art thou going? What art thou doing? Dost thou know what will be the end? How long wilt thou hate thy friends, and love thine enemies? When wilt thou let go all and Turn and deliver up thy self to God, and give thy Redeemer the possession of thy soul? When shall it once be?*] These pleadings have been used with thee. And when thou hast delayed, thou hast been urged to make haste, and God hath called to thee,

To

[*To day while it is called to day, harden not thy heart: Why not now without any more delay?*] Life hath been ſet before you; The Joyes of heaven have been opened to you in the Goſpel; The Certainty of them hath been manifeſted; The Certainty of the everlaſting Torments of the damned hath been declared to you. Unleſſe you would have had a *ſight* of *Heaven and Hell*, what could you deſire more? Chriſt hath been, as it were, ſet forth crucified before your eyes. *Gal.* 3. 1. You have been an hundred times told that you are but loſt Men till you come unto him; As oft you have been told of the evil of ſin, of the vanity of ſin, the world, and all the pleaſures and wealth it can afford; of the ſhortneſs and uncertainty of your lives, and the endleſs duration of the Joy, or Torment of the life to come. All this, and more than this have you been told, and told again; even till you were weary of hearing it, and till you could make the lighter of it, becauſe you had ſo often heard it, like the Smiths Dog, that is brought by cuſtom to ſleep under the noiſe of the hammers, and when the ſparks do fly about his ears; and though all this have not converted you, yet you are alive, and might have mercy to this day, if you had but hearts to entertain it. And now let

Reaſon it ſelf be Judge; whether it be long of God or you, if after all this you will be unconverted and be damned? If you *die now*, it is becauſe you will die. What ſhould be ſaid more to you? or what courſe ſhould be taken, that is liker to prevail? Are you able to ſay and make it good, *We would fain have been converted, and become new creatures, but we could not; we would fain have forſaken our ſins, but could not; we would have changed our company and our thoughts, and our Diſcourſe, but we could not.* Why, could you not if you would? What hindred you but the wickedneſs of your hearts? Who *forced* you to ſin? or who did hold you back from Duty? Had not you the ſame teaching, and time, and liberty to be godly as your godly Neighbours had? Why then could not you have been godly as well as they? were the Church doors ſhut againſt you? or did you not keep away your ſelves? or ſit and ſleep, or hear as if you did not hear? Did God put in any exceptions againſt you in his word, when he invited ſinners to return; and when he promiſed mercy to thoſe that do return? Did he ſay, [*I will pardon all that repent except thee*] Did he ſhut you out from the liberty of his holy worſhip? Did he forbid you to pray to him any more than others? You

You know he did not. God did not *drive* you away from him, but you forsook him, and run away your selves. And when he called you to him you *would* not come, If God had excepted you out of the general promise and offer of mercy, or had said to you; [*Stand off, I will have nothing to do with such as you: Pray not to me, for I will not hear you: If you repent never so much, and cry for mercy never so much, I will not regard you:*] If God had left you nothing to trust to but desperation, then you had had a fair excuse. You might have said, [*To what end should I repent and turn, when I will do no good?*] But this was not your case. You might have had Christ to be your Lord and Saviour, your Head and Husband as well as others, and you *would not*; because you felt not your selves sick enough, for the Physician; and because you could not spare your Disease: In your hearts you said as those Rebels, *Luk.* 19.14. [*We will not have this man to reign over us.*] Christ *would have gathered you under the wings* of his Salvation, *and you would not*, Mat. 23.37. What desires of your welfare did the Lord express in his holy Word? With what compassion did he stand over you and say, [*O that my people had hearkned unto me, and that they had walked in my waies!* Psalm

81.13. *O that there were such a heart in this people, that they would fear me, and keep all my Commandments alwaies, that it might be well with them, and with their Children for ever!* Deut 5.20. [*O that they were wise, that they understood this! and that they would consider their latter end!*] Deut.32.29. He would have been your God, and done all for you that your souls could well desire; but you loved the world and your flesh above him, and therfore *you would not hearken* to him; though you complemented with him, and gave him high Titles, yet when it came to the closing, *you would have none of him*, Psal. 81. 11, 12. No marvel then if *He gave you up to your own hearts lusts and you walked in your own Counsels.* He condescends to reason, and pleads the case with you, and asks you, [*What is there in me, or my service, that you should be so much against me! What harm have I done thee, sinner! Have I deserved this unkind dealing at thy hand? Many mercies have I shewed thee; for which of them dost thou thus despise me? Is it I, or is it Satan that is thy enemy? Is it I, or is it thy carnal self that would undo thee? Is it an holy life, or a life of sin that thou hast cause to fly from? If thou be undone, thou procurest this to thy self, by forsaking me the Lord that would have saved thee,*

thee, Jer. 2. 7. *Doth not thy own wickedneſs correct thee, and thy ſin reprove thee; thou mayeſt ſee that it is an evil and bitter thing, that thou haſt forſaken me,* Jer. 2. 19. *What iniquity have you found in me, that you have followed after vanity, and forſaken me?* Jer. 2. 5, 6.] He calleth out as it were to the bruits to hear the Controverſie he hath againſt you, *Mic.* 2. 3, 4, 5. *Hear O ye Mountains the Lord's Controverſie, and ye ſtrong Foundations of the Earth; For the Lord hath a Controverſie with his people, and he will plead with Iſrael. O my people, what have I done unto thee, and wherein have I wearied thee? teſtifie againſt me, for I brought thee up out of Egypt, and redeemed thee,* &c. *Hear O Heavens, and give ear O Earth; for the Lord hath ſpoken. I have nouriſhed and brought up Children, and they have rebelled againſt me. The Ox knoweth his owner, and the Aſs his Maſters crib: but Iſrael doth not know, my people doth not conſider! Ah ſinful Nation, a people laden with iniquity, a Seed of evil doers!* &c. Iſa. 1. 2, 3, 4. [*Do you thus requite the Lord, O fooliſh people, and unwiſe? Is not he thy Father that bought thee? Hath he not made thee, and eſtabliſhed thee;* Deut. 32. 6.] When he ſaw that you forſook him even for nothing, and turned away from

from your Lord and Life, to hunt after the chaff and feathers of the world, he told you of your folly, and called you to a more profitable employment, *Isa.* 55. 1, 2, 3. [*Wherefore do you spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. Encline your ear, and come unto me: hear and your soul shall live, and I will make an everlasting Covenant with you, even the sure Mercies of David, —Seek ye the Lord while he may be found: Call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon*, ver. 6. 7.] And so *Isa.* 1. 16, 17, 18. And when you would not hear, what complaints have you put him to, charging it on you as your wilfulness and stubbornness! *Jer.* 2. 12, 13. [*Be astonished O Heavens at this, and be horribly afraid.— For my people have committed two evils: they have forsaken me the Fountain of living waters; and hewed them out Cisterns, broken Cisterns that can hold no water.*] Many a time hath Christ proclaimed that free invitation to you, *Rev.* 22. 17. *Let him that is a thirst*

come

come: and whosoever will, let him take the water of life freely.] But you put him to complain after all his offers: [*They will not come to me that they may have life* Joh, 5. 40.] He hath invited you to feast with them in the Kingdom of his Grace; and you have had excuses from your grounds, and your Cattle, and your Worldly business, and when you *would* not come, you have said you *could not*: and provoked him to resolve that you should never *taste of his Supper*, Luk. 14, 15, to 25. And who is it long of now but your selves? and what can you say is the chief cause of your damnation, but your own *Wills*? you would be damned. The whole case is laid open by Christ himself, *Prov.* 1. from the 20. to the end. [*Wisdom crieth without, she uttereth her voice in the streets, she crieth in the chief place of the Concourse;—How long ye simple ones will you love simplicity, and the scorners delight in their scorning, and fools hate knowledg? Turn ye at my reproof; behold I will pour out my Spirit unto you, I will make known my words unto you. Because I have called and ye refused, I have stretched out my hands, and no man regarded, but ye have set at nought all my counsels and would none of my reproofs: I also will laugh at your Calamity, I will mock when your fear cometh: when your*

fear

fear cometh as deſolation, and your deſtruction cometh as a whirlwind, when diſtreſs and anguiſh cometh upon you; then ſhall they call upon me, but I will not anſwer; they ſhall ſeek me early, but they ſhall not find me. For that they hated knowledge, and did not chooſe the fear of the Lord. They would none of my counſels: they deſpiſed all my reproof: Therefore ſhall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them. But whoſo hearkneth to me ſhall dwell ſafely, and ſhall be quiet from the fear evil.] I thought beſt to recite the whole Text at large to you, becauſe it doth ſo fully ſhew the cauſe of the deſtruction of the wicked. It is not becauſe God would not teach them; but becauſe *they* would not learn. It is not becauſe God would not call them, but becauſe they would not Turn at his reproof. Their *wilfulneſs* is their undoing.

Uſe.

FRom what hath been ſaid, you may further learn theſe following things.

1. From hence you may ſee, not only what

what blaſphemy and impiety it is, to lay the blame of mens deſtruction upon God; but alſo how unfit theſe wicked wretches are to bring in ſuch a charge againſt their Maker. They cry out upon God, and ſay, He gives them not Grace, and his Threatnings are ſevere, and God forbid that all ſhould be damned that be not Converted and Sanctified: and they think it hard meaſure that a ſhort ſin ſhould have an endleſs ſuffering; and if they be damned, they ſay, they cannot help it: When in the mean time, they are buſie about there own deſtruction, even cutting the throat of their own ſouls, and will not be perſwaded to hold their hands. They think *God* were *cruel*, if *he* ſhould damn them; and yet they are ſo *cruel* to *themſelves*, that they *will run* into the fire of Hell; when God hath told them it is a little before them, and neither intreaties nor threatnings, nor any thing that can be ſaid, will ſtop them. We ſee them almoſt undone: their careleſs, worldly, fleſhly lives do tell us that they are in the power of the Devil; we know if they die before they are Converted, all the World cannot ſave them; and knowing the uncertainty of their lives, we are afraid every day leſt they drop into the fire. And therefore we intreat them to pity

their

their own ſouls, and not to undo themſelves, when mercy is at hand, and they *will not* hear us. We intreat them to caſt away their ſin, and come to Chriſt without delay, and to have ſome mercy on themſelves; but they will have none. And yet they think that God muſt be cruel if he condemn them. O wilful wretched Sinners! It is not *God* that is *cruel* to you; it is *you* that are *cruel* to your ſelves. You are told you muſt *Turn or burn*, and yet you *Turn not*. You are told that if you will needs keep your ſins, you ſhall keep the curſe of God with them: and yet you *will* keep them. You are told that there is no way to *Happineſs* but by *Holineſs*, and yet you *will* not be Holy. What would you have God ſay more to you? What would you have him *do* with his mercy? He offereth it you, and you will not have it. You are in the ditch of ſin and miſery, and he would give you his hand to help you out, and you refuſe his help: he would cleanſe you of your ſins, and you had rather keep them, You *love* your luſt, and *love* your Gluttony and Sports, and Drunkenneſs, and *will not* let them go; would you have him bring you to Heaven whether you will or no? Or would you have him bring you and your ſins to Heaven together? Why that's an impoſ-

ſibility;

ſibility; you may as well expect he ſhou'd turn the Sun into darkneſs. What an unſanctified fleſhly heart be in heaven! it cannot be: *There entreth nothing that is unclean*, Rev. 21. 17. *For what communication hath light with darkneſs, or Chriſt with Belial?* 2 Cor. 6. 14. 15, *All the day long hath he ſtretched out his hands to a diſobedient and gain-ſaying people*, Rom. 10. 25. What will you *do* now? Will you cry to God for *mercy!* Why, God calleth upon *you* to have *mercy* upon your ſelves, and you *will* not. Miniſters ſee the Poiſoned Cup in the Drunkards hand, and tell him, *There is Poiſon in it*, and deſire him to have *Mercy* on his Soul, and forbear, and he *will not* hear us: drink it he *muſt* and *will*: he loves it, and therefore though Hell comes next, he ſaith, he *cannot help it*. What ſhould one ſay to ſuch men as theſe? We tell the ungodly careleſs Worldling, *It is not ſuch a life that will ſerve the turn, or ever bring you to heaven. If a Bear were at your back, you would mend your pace; and when the Curſe of God is at your back, and Satan and Hell are at your back, will you not ſtir, but ask, What needs all this ado? Is an Immortal Soul of no more worth? O have mercy upon your ſelves!* But they will have no mercy on themſelves, nor once regard us. We tell them, the end will be

be bitter. Who can dwell with the Everlasting Fire? And yet they will have no mercy upon themselves. And yet will these shameless wretches say, that God is more merciful than to condemn them? when it is themselves that cruelty and unmerfully *run* upon Condemnation, and if we should go to them with our Hats in our hands, and intreat them, we cannot stop them. If we should fall down on our Knees to them, we cannot stop them; but to Hell they *will*, and yet will not believe that they are going thither. If we beg of them for the sake of God that made them, and preserveth them; for the sake of Christ that died for them; for the sake of their own poor Souls, to pity themselves, and go no further in the way to Hell, but come to Christ while his Arms are open, and enter into the state of Life while the Door stands open, and now take mercy while mercy may be had; they *will not* be perswaded. If we should *die* for it, we cannot get them so much as now and then to consider with themselves of the matter, and to turn. And yet they can say, *I hope God will be merciful.* Did you never consider what he saith, *Isa.* 27. 11. [*It is a People of no understanding; therefore he that made them will not have mercy on them;*

and

and he that formed them will ſhew them no favour.] If *another* man will not cloath you when you are naked, and feed you when you are hungry, you will ſay, he is unmerciful. If he ſhould caſt you into priſon, or beat and torment you, you would ſay he is unmerciful. And yet you will do a thouſand times more againſt your ſelves, even caſt away both ſoul and body for ever, and never complain of your own unmercifulneſs. Yea, and God that waited upon you all the while with his Mercy, muſt be taken to be unmerciful, if he puniſh you after all this. Unleſs the Holy God of Heaven will give theſe Wretches leave to trample upon his Sons Blood, and with the Jews, as it were again to ſpit in his face, and do deſpite to the Spirit of Grace, and make a jeſt of ſin, and a mock at holineſs, and ſet more light by ſaving mercy, than by the filth of their fleſhly pleaſures; and unleſs after all this he will ſave them by the mercy which they caſt away, and would none of, God himſelf muſt be called unmerciful by them. But he will be Juſtified when he Judgeth; and he will not ſtand or fall at the Bar of a ſinful Worm.

I know there are many particular Cavils that are brought by them againſt the Lord, but

but I ſhall not here ſtay to anſwer them particularly, having done it already in my *Treatiſe of Judgment*, to which I ſhall refer them. Had the diſputing part of the world been as careful to avoid ſin and deſtruction as they have been buſie in ſearching after the cauſe of them, and forward indirectly to impute it to God, they might have exerciſed their wits more profitably, and have leſs wronged God, and ſped better themſelves. When ſo ugly a Monſter as ſin is within us, and ſo heavy a thing as puniſhment is on us, and ſo dreadful a thing as Hell is before us, one ſhould think it ſhould be an eaſie queſtion, who is in the fault, whether God or Man be the Principal or Culpable Cauſe? Some men are ſuch favourable Judges of themſelves, that they are proner to accuſe the Infinite Perfection and Goodneſs it ſelf, than their own hearts; and imitate their firſt Parents that ſaid, [*The Serpent Tempted me, and the Woman that thou gaveſt me, gave unto me, and I did eat,*] ſecretly implying, that God was the Cauſe. So ſay they, [*The understanding that thou gaveſt me, was unable to diſcern; the will that thou gaveſt me, was unable to make a better choice, the Objects which thou didſt ſet before me, did entice me, the temptation which thou didſt permit*

to

to assault me, prevailed against me.] And some are so loth to think that God can make a self determining Creature, that they dare not deny him that which they take to be his Prerogative, to be the Determiner of the Will in every sin, as the first efficient immediate Physical Cause, And many could be content to acquit God from so much causing of evil, if they could but reconcile it with his being the chief cause of good; as if Truths would be no longer Truths, than we are able to see them in their perfect order and co-herence: because our ravelled Wits cannot set them right together, nor assign each Truth its proper place, we presume to conclude that some must be cast away. This is the fruit of proud self,conceitedness,when men receive not Gods Truth as a Child his Lesson,in an holy submission to the holy Omniscience of our Teacher, but as Censurers that are too wise to learn.

Object, *But we cannot Convert our selves till God convert us: we can do nothing without his Grace: It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy,*

Answ. 1. God hath two degrees of mercy to shew. the mercy of Conversion first; and

and the mercy of Salvation loſt: the latter he will give to none but thoſe that *will* and *run*, and hath promiſed it to them only. The former is to make them *willing* that were *unwilling*: and though your own *willing* and endeavours deſerve not his Grace; yet your *wilful refuſal* deſerveth that it ſhould be denied to you. Your *diſability* is your very *unwillingneſs* it ſelf, which excuſeth not your ſins, but maketh it the greater. You *could* Turn if you were but truly willing: and of your *wills* themſelves are ſo corrupted, that nothing but effectual Grace will move them, you have the more cauſe to ſeek for that Grace, and yield to it, and do what you can in the uſe of means, and not neglect it, or ſet againſt it. Do what you are able firſt, and then complain of God for denying you Grace if you have cauſe.

Object. *But you ſeem to intimate all this while that Man hath Free-will*

Anſ. The Diſpute about Free-will is beyond your capacity; I ſhall therefore now trouble you with no more but this about it. Your will is naturally a *free*, that is, a *ſelf-determining faculty*, but it is *viciouſly inclined*, and *backward to do good*: and therefore we ſee by ſad experience, that

it hath not a *vertuous moral freedom.* But that is the *wickedneſs* of it, which deſerveth the puniſhment. And I pray you let us not befool our ſelves with Opinions. Let the caſe be your own. If you had an Enemy ſo malicious, that he falls upon you, and beats you every time he meets you, and takes away the lives of your Children, will you excuſe him, becauſe he ſaith, [*I have not free-will, it is my nature; I cannot chuſe, unleſs God give me grace?*] If you have a Servant that robbeth you, will you take ſuch an Anſwer from him? Might not every Thief and Murderer that is hanged at the Aſſize give ſuch an Anſwer, [*I have not free-will; I cannot change my own heart: What can I do without Gods Grace?*] And ſhall they therefore be acquit? If not, why then ſhould you think to be acquit for a courſe of ſin againſt the Lord?

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2. FRom hence alſo you may obſerve theſe three things together. 1. What a ſubtil Temper Satan is. 2. What a deceitful thing Sin is. 3. What a fooliſh Creature corrupted man is. *A ſubtle Tempter* indeed, that can perſwade the greateſt part of the world to go wilfully into Everlaſting Fire, when they have

have so many warnings and dissuasives as they have. A *deceitful thing is sin* indeed, that can bewitch so many thousands to part with Everlasting Life, for a thing so base and utterly unworthy! A *foolish Creature* is man indeed, that will be cheated of his Salvation for nothing, yea for a *known nothing*; and that by an Enemy, and a known Enemy. You would think it impossible that any man in his wits should be perswaded for a little to cast himself into the fire, or water, or into a Coal-pit, to the destruction of his life, and yet men will be enticed to cast themselves into Hell. If your natural lives were in your own hands, that you should not die till you would kill your selves, how long would most of you live? and yet when your Everlasting Life is so far in your own hands under God, that you cannot be undone till you undo your selves, how few of you will forbear your own undoing? Ah what a silly thing is man! and what a bewitching and befooling thing is *Sin*?

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3. FRom hence also you may learn, that it is no great wonder if wicked men be hinderers of others in the way to Heaven, and would have as many Unconverted as they

they can, and would draw them into sin, and keep them in it! Can you expect that they should have mercy on others, that have none upon themselves? and that they should much stick at the destruction of others, that stick not to destroy themselves? They do no worse by others, than they do by themselves.

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4. LAstly, you may hence learn, that the greatest Enemy to man is himself; and the greatest Judgment in this life that can befall him, is to be left to himself; and that the great work that Grace hath to do, is to save us from our selves, and the greatest accusations and complaints of Men should be against themselves, and that the greatest work that we have to do our selves, is to resist our selves; and the greatest Enemy that we should daily pray, and watch, and strive against, is our own carnal hearts and wills, and the greatest part of your work, if you would do good to others, and help them to Heaven, is to save them from themselves, even from their own blind understandings, and corrupted wills, and perverse affections, and violent passions, and unruly senses. I only name all these for brevity sake, and leave them to your further consideration.

WEll, Sirs, now we have found out the great Delinquent and Murtherer of Souls, (even mens ſelves, their own wills) what remains but that you judge according to the Evidence, and confeſs this great iniquity before the Lord, and be humbled for it, and do ſo no more? To theſe three ends diſtinctly, I ſhall add a few words more. 1. Further to convince you. 2. To humble you. And 3. To reform you, if there be yet any hope.

1. We know ſo much of the exceeding *gracious Nature of God*, who is willing to do good, and delighteth to ſhew mercy, that we have no reaſon to ſuſpect *him* of being the culpable cauſe of our death, or to call him cruel: he made all good, and he preſerveth and maintaineth all; the eyes of all things do wait upon him, and he giveth them their meat in due ſeaſon; he openeth his hand, and ſatisfieth the deſires of all the living, *Pſal.* 145. 15, 16. He is not only *Righteous in all his ways*, (and therefore will deal juſtly) *and holy in all his works*, (and therefore not the Author of ſin) but [*He is alſo good to all; and his tender mercies are over all his works.*] Pſal. 14. 5. 17, 19.

But as for *Man*, we know his mind is dark, his

is will perverſe, his affections carry him ſo ead-long, that he is fitted by his folly and cor-uption to ſuch a work as the deſtroying of imſelf. If you ſaw a Lamb lie killed in the ay, would you ſooner ſuſpect the *Sheep*, or e *Dog* or *Wolf*, to be the Author of it, if they oth ſtand by? Or if you ſee an houſe broken, nd the people murdered, would you ſooner ſpect the *Prince* or *Judge*, that is wiſe and ſt, and had no need; or a *known Thief or Murderer?* I ſay therefore as *Jam.* 1.13, 14, 5. [*Let no man ſay when he is tempted, that e is tempted of God, for God cannot be tem-ed with evil, neither tempteth he any man,* o draw him to ſin) *but every man is tempted hen he is drawn away of his own luſt, and ticed. Then when luſt hath conceiv'd, it ingeth forth ſin; and ſin when it is finiſhed, ingeth forth death.*] You ſee here, that Sin is e Brat of your own Concupiſcence, and not be fathered on God; and that death is the ff-ſpring of your own ſin, and the fruit hich it will yield you as ſoon as it is ripe. ou have a Treaſure of evil in your ſelves as ſpider hath of poiſon, from whence you are inging forth hurt to your ſelves; and ſpin-ng ſuch Webs as intangle your own Souls. our *nature* ſhews, it's you that are the cauſe. 2. It's evident that you are your own

destroyers, in that you are so *ready to entertain any Temptation* almost that is offered you. Satan is scarce readier to move you to any evil, than you are ready to hear, and to do as he would have you. If he would tempt your understanding to errour and prejudice you yeild. If he would hinder you from good resolutions, it is soon done. If he would cool any good desires or affections, it is soon done. If he would kindle any lust or vile affections and desires in you, it is soon done. If he will put you on to evil thoughts, words, deeds, you are so free, that he needs no Rod or Spur; if he would keep you from holy thoughts, and words, and waies, a little doth it, you need no curb. You examine not his suggestions, nor resist them with any resolution, nor cast them out as he casts them in, nor quench the sparks which he endeavoures to kindle: but you set in with him, and meet him half way, and embrace his motions, and tempt him to tempt you. And it's easie to catch such greedy fish that are ranging for Bait, and will take the bare Hook.

3. Your destruction is evidently long of your selves, in that you resist all that would help to save you, and would do you good, and hinder you from undoing your selves. God would help and save you by his Word, and

you reſiſt it, it is too ſtrict for you. He would ſanctifie you by his *Spirit*, and you reſiſt and quench it. If any man reprove you for your ſin, you fly in his face with evil words; and if he would draw you to an holy life, and tell you of your preſent danger you give him little thanks, but either bid him look to himſelf, he ſhall not anſwer for you; or elſe at beſt, you put him off with an heartleſs thanks, and will not Turn when you are perſwaded. If Miniſters would privately inſtruct and help you, you will not come at them; your unhumbled Souls do feel but little need of their help. If they would Catechize you, you are too old to be Catechized, though you are not too old to be ignorant and unholy. Whatever they can ſay to you for your good, you are ſo ſelf-conceited and wiſe in your own eyes, (even in the depth of ignorance) that you will regard nothing that agreeth not with your preſent conceits: but contradict your Teachers, as if you were wiſer than they; you reſiſt all that they can ſay to you, by your ignorance and wilfulneſs, and fooliſh Cavils, and ſhifting Evaſions, and unthankful Rejections, ſo that no good that is offered can find any welcom acceptance and entertainment with you.

4. Moreover, it's apparent that you are

ſelf deſtroyers, in that you *draw the matter of your ſin and deſtruction even from the bleſſed God himſelf.* You like not the contrivance of his Wiſdom: You like not his Juſtice, but take it for cruelty: You like not his Holineſs, but are ready to think he is ſuch a one as your ſelves, *Pſal.* 50. 21. and makes as light of ſin as you: You like not his Truth but would have his Threatenings, even his peremptory Threatnings prove falſe. And his goodneſs, which you ſeem moſt highly to approve, you partly reſiſt, as it would lead you to Repentance, and partly abuſe, to the ſtrengthening of your ſin, as if you might the freelier ſin, becauſe God is Merciful, and becauſe his Grace doth ſo much abound.

5. Yea you *fetch deſtruction from the bleſſed Redeemer, and Death from the Lord of Life himſelf.* And nothing more imboldneth you in ſin, than that Chriſt hath died for you; as if now the danger of death were over, and you might boldly venture: As if Chriſt were become a ſervant to Satan and your ſins, and muſt wait upon you while you are abuſing him: and becauſe he is become the Phyſician of Souls, and is able to ſave to the utmoſt all that come to God by him; you think he muſt ſuffer you to refuſe his help, and throw away his Medicines, and muſt ſave you whether

ther you will come to God by him or no: so that a great part of your sins are occasioned by your bold presumption upon the death of Christ.

Not considering that he came to Redeem his People from their sins, and to Sanctifie them a peculiar People to himself, and to conform them in Holiness to the Image of their Heavenly Father, and to their Head, *Mat.* 1.21. *Tit.* 2.14. 1 *Pet.* 1.15,16. *Col.* 3.10, 11. *Phil.* 3.9, 10.

6. You also *fetch your own Destruction from all the Providences and works of God.* When you think of his Eternal Fore-knowledge and Decrees, it is to harden you in your sin, or possess your minds in Quarrelling thoughts, as if his Decrees might spare you the labour of Repentance and an Holy Life, or else were the cause of your sin and death. If he afflict you, you repine; if he prosper you, you the more forget him, and are the backwarder to the thoughts of the Life to come. If the wicked prosper, you forget the End that will set all Reckonings straight; and are ready to think, it's as good be wicked as godly. And thus you draw your death from all.

7. And the like you do *from all the Creatures and mercies of God* to you. He giveth

them to you as the Tokens of his Love, and Furniture for his Service, and you turn them againſt him, to the pleaſing of your Fleſh. You eat and drink to pleaſe your appetite, and not for the glory of God, and to inable you for his work. Your Cloaths you abuſe to Pride. Your Riches draw your hearts from heaven, *Phil.* 3. 18. Your Honours and Applauſe do puff you up: If you have health and ſtrength, it makes you more ſecure, and forget your end. Yea, other mens mercies are abuſed by you to your hurt. If you ſee their Honours and Dignity, you are provoked to envy them. If you ſee their Riches, you are ready to covet them. If you look upon Beauty, you are ſtirred up to Luſt. And it's well, if Godlineſs be not an Eye-ſore to you.

8. The *very Gifts that God beſtoweth* on you, and the *Ordinances* of Grace which he hath inſtituted for his Church, you turn to ſin. If you have better parts than others, you grow proud and ſelf-conceited: If you have but common gifts, you take them for ſpecial Grace. You take the bare hearing of your Duty for ſo good a work, as if it would excuſe you for not obeying it. Your Prayers are turned into ſin, becauſe you *regard iniquity in your hearts*, Pſalm. 66. 18. *and depart not from iniquity when you call on the Name*

Name of the Lord, 2 Tim. Your *Prayers are abominable, becauſe you turn away your Ear from hearing the Law*, Prov. 28. 9. And are more ready to offer the Sacrifice of Fools, (thinking you do God ſome ſpecial ſervice) than to hear his Word, and obey it, *Eccleſ.* 5. 1. You examine not your ſelves before you receive the Supper of the Lord, but not diſcerning the Lords body, do eat and drink Judgment to your ſelves, 1 *Cor.* 11. 28, 29.

9. Yea the *perſons that you converſe with, and all their actions*, you make the occaſions of your ſin and deſtruction. If they live in the fear of God, you hate them. If they live ungodlily, you imitate them. If the wicked are many, you think you may the more boldly follow them: If the godly be few, you are the more imboldned to deſpiſe them. If they walk exactly, you think they are too preciſe; if one of them fall in a particular temptation, you ſtumble upon them, and turn away from holineſs, becauſe that others are imperfectly holy: as if you were warranted to break your Necks; becauſe ſome others have by their heedleſneſs ſprained a Sinew, or put out a Bone. If a Hypocrite diſcover himſelf, you ſay, *They are all alike*, and think your ſelves as honeſt as the beſt. A Profeſſor can ſcarce ſlip into any miſcarriage,

but becauſe he cuts his finger, you think you may boldly cut your throats, If Miniſters deal plainly with you, you ſay they rail. If they ſpeak gently or coldly, you either ſleep under them, or are little more affected than the ſeats you ſit upon. If any Errours creep into the Church, ſome greedily entertain them, and others reproach the Chriſtian Doctrine for them, which is moſt againſt them. And if we would draw you from any ancient rooted Errour, which can but plead two, or three, or ſix, or ſeven hundred years cuſtom, you are as much offended with a motion for Reformation, as if you were to loſe your life by it, and hold faſt old Errors, while you cry out againſt *new* ones. Scarce a difference can ariſe among the Miniſters of the Goſpel, but you will fetch your own death from it. And you will not hear, or at leaſt not obey the unqueſtionable Doctrine of any of thoſe that jump not with your conceits: *One* will not hear a Miniſter, becauſe he readeth his Sermons, and another will not hear him, becauſe he doth not read them. *One* will not hear him, becauſe he ſaith the Lords Prayer: and another will not hear him becauſe he doth not uſe it. *One* will not hear them that are *for* Epiſcopacy, and another will not hear them that are *againſt* it.

And

And thus I might ſhew it you in many other caſes, how you turn all that comes near you to your own Deſtruction; ſo clear is it that the ungodly are ſelf-deſtroyers, and that their perdition is of themſelves.

METhinks, now upon the conſideration of what is ſaid, and the review of your own ways, you ſhould bethink you what you have done, and be aſhamed and deeply humbled to remember it. If you be not, I pray you conſider theſe following Truths.

1. To be your own deſtroyers, is to ſin againſt the deepeſt principle in your Natures, even the principle of ſelf-preſervation. Every thing Naturally deſireth or inclineth to its own felicity, welfare, or perfection. And will you ſet your ſelves to your own deſtruction? When you are commanded to love your Neighbours as your ſelves: It is ſuppoſed that you Naturally love your ſelves. But if you love your Neighbours no better than your ſelves, it ſeems you would have all the world damned.

2. How extreamly do you croſs your own intentions! I know you intend not your own damnation, even when you are procuring it; you think you are but doing good

good to your ſelves, by gratifying the deſires of your fleſh. But alas, it is but as a draught of cold water in a Burning Fever, or as the ſcratching of an itching Wild-fire which increaſeth the diſeaſe and pain. If indeed you would have pleaſure, profit, or honour, ſeek them where they are to be found, and do not hunt after them in the way to Hell.

3. What pity is it, that you ſhould do that againſt your ſelves, which none elſe in Earth or Hell can do! If all the world were combined againſt you, or all the Devils in Hell were combined againſt you, they could not deſtroy you without your ſelves, nor make you ſin but by your own conſent. And will you do that againſt your ſelves which no one elſe can do? You have hateful thoughts of the Devil, becauſe he is your Enemy, and endeavoureth your deſtruction. And will you be worſe than Devils to your ſelves? Why thus it is with you, if you had hearts to underſtand it; when you run into ſin, and run from Godlineſs, and refuſe to Turn at the Call of God, you do more againſt your own Souls, than Men or Devils could do beſides. And if you ſhould ſet your ſelves, and bend your wits to do your ſelves the greateſt miſchief, you could not deviſe to do a greater.

4. You

4. You are falſe to the truſt that God hath epoſed in you. He hath much intruſted you with your own Salvation: and will you beray your truſt? He hath ſet you with all diigence to keep your hearts; and is this the keeping of them? *Prov.* 4. 23.

5. You do even forbid all others to pity you, when you will have no pity on your ſelves: If you cry to God in the day of your Calamity, for Mercy, Mercy; what can you expect, but that he ſhould thruſt you away, and ſay, [*Nay, thou wouldſt not have mercy on thy ſelf: Who brought this upon thee but thy own wilfulneſs?*] And if your Brethren ſee you everlaſtingly in miſery, how ſhall they pity you that were your own deſtroyers, and would not be diſſwaded?

6. It will everlaſtingly make you your own Tormentors in Hell to think on it, that you brought your ſelves wilfully to that miſery. O what a griping thought it will be for ever to think with your ſelves, That this was your own doing! That you were warned of this Day, and warned again, but it would not do: That you wilfully ſinned, and wilfully turned away from God: That you had time as well as others, but you abuſed it: You had Teachers as well as others, but you refuſed their Inſtruction: You had

had holy Examples, but you did not imitate them: You were offered Christ, and Grace, and Glory as well as others, but you had more mind of your fleshly pleasure: You had a price in your hands, but you had not a heart to lay it out, *Prov.* 17. 16. Can it choose but torment you to think of this your present folly? O that your eyes were opened to see what you have done in the wilful wronging of your own Souls! and that you better understood those words of God, *Prov.* 8. 33, 34, 35, 36. *Hear Instruction and be wise, and refuse it not: Blessed is the man that heareth me, watching daily at my gates, waiting at the Posts of my Doors; For whoso findeth me findeth Life, and shall obtain the favour of the Lord. But he that sinneth against me, wrongeth his own Soul: All they that hate me love Death.*

AND now I am come to the Conclusion of this work, my heart is troubled to think how I shall leave you: lest after this the flesh should still deceive you, and the World and the Devil should keep you asleep, and I should leave you as I found you, till you awake in Hell. Though in care of your poor Souls, I am afraid of this, as knowing the

the obſtinacy of a carnal heart: yet I can ſay with the Prophet *Jeremy*, 17. 16. *I have not deſired the woful day, the Lord knoweth.*] I have not with *James* and *John* deſired that *fire might come from heaven* to conſume them that refuſed Jeſus Chriſt, *Luk.* 9. 54. But it is the preventing of the Eternal fire that I have been all this while endeavouring: And O that it had been a needleſs work! That God and Conſcience might have been as willing to ſpare me this labour, as ſome of you could have been. Dear Friends! I am ſo loth you ſhould lie in everlaſting fire, and be ſhut out of Heaven, if it be poſſible to prevent it, that I ſhall once more ask you, What do you now reſolve? Will you Turn or die! I look upon you as a Phyſician on his Patient in a dangerous diſeaſe: that ſaith to him, [*Though you are far gone, take but this Medicine, and forbear but theſe few things that are hurtful to you, and I dare warrant your life; but if you will not do this, you are but a dead man.*] What would you think of ſuch a man, if the Phyſician and all the Friends he hath cannot perſwade him to take *one* Medicine to ſave his life, or to forbear one or two pnyſonous things that would kill him? This is your caſe. As far as you are gone in ſin, do but now

Turn

Turn and come to Chriſt, and take his Remedies, and your ſouls ſhall live. Caſt up your deadly ſins by Repentance, and return not to the Poiſonous Vomit any more, and you ſhall do well. But yet if it were your bodies that we had to deal with, we might partly know what to do for you. Though you would not conſent, you might be held or bound, while the Medicine were poured down your throats, and hurtful things might be kept from you. But about your ſouls it cannot be ſo; we cannot Convert you againſt your wills. There is no carrying Mad-men to Heaven in Fetters. You may be *Condemned againſt your wills*, becauſe you *ſinned with your wills*: but you cannot be *ſaved againſt your wills*. The wiſdom of God hath thought meet to lay Mans Salvation or Deſtruction exceeding much upon the choice of their own wills: that no man ſhall come to Heaven, that choſe not the way to Heaven, and no man ſhall come to Hell, but ſhall be forced to ſay, *I have the thing I choſe*; *my own will did bring me hither*. Now if I could but get you to be willing, to be *throughly*, and *reſolvedly*, and *habitually willing*, the work were more than half done. And alas, muſt we loſe our *Friends*, and muſt they loſe their *God*, their *Happineſs*, their *Souls*, for want of this?

this? O God forbid! It is a ſtrange thing to me, that men are ſo inhumane and ſtupid in the greateſt matters, that in leſſer things are very civil and courteous, and good Neighbours. For ought I know, I have the Love of all, or almoſt all my Neighbours, ſo far, that if I ſhould ſend to ever a man in the Town, or Pariſh, or Countrey, and requeſt a reaſonable Courteſie of them, they would grant it me; and yet when I come to requeſt of them the greateſt matter in the world, for themſelves, and not for me, I can have nothing of many of them, but a patient hearing. I know not whether People think a Man in the Pulpit is in good ſadneſs or not, and means as he ſpeaks: For I think I have few Neighbours; but if I were ſitting familiarly with them, and telling them of what I have ſeen or done, or known in the world, they would believe me, and regard what I ſay: But when I tell them from the Infallible Word of God, what they themſelves ſhall ſee and know in the World to come, they ſhew by their lives that they do either not believe it, or not much regard it. If I met ever an one of them on the way, and told them yonder is a Coal-pit, or there is a Quick-ſand, or there are Thieves lie in wait for you; I could perſwade them to turn by.

But

But when I tell them that Satan lieth in wait for them, and that ſin is poyſon to them, and that Hell is not a matter to be jeſted with; they go on as if they did not hear me. Truly, Neighbours, I am in as good earneſt with you in the Pulpit, as I am in my Familiar Diſcourſe: and if ever you will regard me, I beſeech you let it be here. I think there is never a man of you all, but if my own *Soul* lay at *your wills*, you would be willing to ſave it (though I cannot promiſe that you would leave your ſins for it.) Tell me, thou Drunkard, art thou ſo cruel to *me* that ſpeak to thee, that thou wouldſt not forbear a few Cups of Drink, if thou kneweſt it would ſave my Soul from Hell? Hadſt thou rather I did burn there for ever, than thou ſhouldſt live ſoberly as other men do? If ſo, may I not ſay, Thou art an unmerciful Monſter, and not a Man? If I came hungry or naked to one of your Doors, would you not part with more than a Cup of Drink to relieve me? I am confident you would: If it were to ſave my life, I know you would (ſome of you) hazard your own. And yet will you not be entreated to part with your ſenſual pleaſures for your own Salvation? Wouldſt thou forbear an hundred Cups of Drink, Man, to ſave my life if it were in thy power,

and

and wilt thou not do it to ſave thy *own Soul?* I profeſs to you, Sirs, I am as hearty a Beggar with you this day for the ſaving of your own Souls, as I would be for my own ſupply, if I were forced to come a begging to your doors. And therefore if you would hear me then, hear me now. If you would pity me then, be intreated now to pity your ſelves. I do again beſeech you, as if it were on my bended knees, that you would hearken to your Redeemer, and *Turn that you may live.* All you that have lived in ignorance, and carleſneſs, and preſumption to this day: all you that have been drowned in the cares of the World, and have no mind of God, and Eternal Glory: all you that are inſlaved to your fleſhly deſires, of meats and drinks, ſports and luſts: and all you that know not the neceſſity of Holineſs, and never were acquainted with the Sanctifying Work of the Holy Ghoſt upon your Souls; that never imbraced your Bleſſed Redeemer by a lively Faith, and with admiring and thankful Apprehenſions of his Love, and that never felt an higher Eſtimation of GOD and Heaven, and an heartier Love to them, than to your fleſhly proſperity, and the things below: I earneſtly beſeech you, not only for my ſake, but for the Lords ſake, and for

for your ſouls ſake, that you go not one day longer in your former Condition; but look about you, and cry to GOD for Converting Grace, that you be made New Creatures, and may eſcape the Plagues that are a little before you. And if ever you will do any thing for me, grant me this requeſt, to turn from your evil waies, and live; Deny me any thing that ever I ſhall ask you for my ſelf, if you will but grant me this. And if you deny me this, I care not for any thing elſe that you would grant me. Nay, as ever you will do any thing at the requeſt of the Lord that made you and redeemed you, deny him not this: for if you deny him this, he cares for nothing that you ſhall grant him. As ever you would have him hear your prayers, and grant your requeſts, and do for you at the hour of death, and day of Judgment, or in any of your extremities, deny not his Requeſt now in the day of your Proſperity. O Sirs, believe it Death and Judgement; and Heaven and Hell, are other matters when you come near them, than they ſeem to Carnal eyes afar off. Then you would hear ſuch a Meſſage as I bring you with more awakened regardful hearts.

Well,

WEll, though I cannot hope ſo well of all, I will hope that ſome of you are by this time purpoſing to Turn and Live; and that you are ready to ask me, as the *Jews* did *Peter*, *Acts* 2. 37. When they were pricked in their hearts, and ſaid, [*Men and Brethren, what ſhall we do? How might we come to be truly Converted? We are willing, if we did but know our Duty. God forbid that we ſhould chuſe deſtruction, by refuſing Converſion, as hitherto we have done.*]

If theſe be the thoughts and purpoſes of your hearts, I ſay of you as God did of a promiſing People, *Deut.* 5. 28, 29. *They have well ſaid, all that they have ſpoken; O that there were ſuch an heart in them, that they would fear me, and keep all my Commandments alwayes!*] Your purpoſes are good: O that there were but an heart in you to perform theſe purpoſes! And in hope hereof, I ſhall gladly give you Direction what to do; and that but briefly, that you may the eaſier remember it for your Practice.

DI-

DIRECTION I.

IF you would be Converted and ſaved, *labour to underſtand the neceſſity and true Nature of Converſion*; *For* what, and *from* what, and *to* what, and *by* what it is that you muſt Turn.

Conſider what a lamentable condition you are in till the hour of your Converſation, that you may ſee it is not a ſtate to be reſted in. You are under the guilt of all the ſins that ever you committed; and under the Wrath of God and the Curſe of his Law, you are Bond ſlaves to the Devil, and daily imployed in his work, againſt the Lord, your ſelves and others: you are ſpiritually dead and deformed, as being void of the holy Life, and Nature, and Image of the Lord. You are unfit for any holy work, and do nothing that is truly pleaſing unto God. You are without any promiſe or aſſurance of his Protection: and live in continual danger of his Juſtice, not knowing what hour you may be ſnatcht away to Hell, and moſt certain to be damned if you die in that condition. And nothing ſhort of Converſion can prevent it. What ever civilities, or amendments,

ments, or ventures are ſhort of true Conver-ſion, will never procure the ſaving of your Souls. Keep the true ſenſe of this Natural miſery, and ſo of the neceſſity of Conver-ſion on your hearts.

And then you muſt underſtand who it is to be Converted: It is to have a new Heart or Diſpoſition, and a new Converſion.

Queſt. 1. *For what muſt we Turn?*

Anſw. For theſe ends following, which you may attain: 1. You ſhall immediately be made living Members of Chriſt, and have Intereſt in him, and be renewed after the Image of God, and be adorned with all his Graces, and quickned with a new and Hea-venly life, and ſaved from the tyranny of Sa-tan, and the dominion of ſin, and be juſtified from the curſe of the Law, and have the par-don of all the ſins of your whole lives, and be accepted of God, and made his Sons, and have liberty with boldneſs to call him Fa-ther, and go to him by Prayer in all your needs, with a promiſe of Acceptance; you ſhall have the Holy Ghoſt to dwell in you, to ſanctifie and guide you: You ſhall have part in the Brother-hood, communion and pray-ers of the Saints: You ſhall be fitted for Gods ſervice; and be freed from the domi-nion of ſin, and be uſeful and a bleſſing to the

the place where you live; and shall have the Promise of this Life, and that which is to come. You shall want nothing that is truly good for you, and your necessary afflictions you will be enabled to bear; you may have some taste of Communion with God in the Spirit; especially, in all Holy Ordinances where God prepareth a Feast for your Souls: you shall be heirs of heaven while you live on Earth, and may fore-see by Faith the Everlasting Glory; and so may live and die in peace: and you shall never be so low, but your happiness will be incomparably greater than your misery.

How precious is every one of these Blessings, which I do but briefly name, and which in this life you may receive!

And then 2. At Death your Souls shall go to Christ, and at the day of Judgment both Soul and Body shall be Justified and Glorified, and enter into your Masters Joy: where your Happiness will consist in these particulars.

1. You shall be perfected your selves. Your Mortal Bodies shall be made Immortal, and the Corruptible shall put on Incorruption; you shall no more be hungry or thirsty, or weary, or sick: nor shall you need to fear either shame, or sorrow, or death

Death, or Hell, your ſouls ſhall be perfectly freed from ſin, and perfectly fitted for the knowledge, and love and praiſes of the Lord.

2. Your Imployment ſhall be to behold your Glorified Redeemer, with all your holy Fellow Citizens of Heaven: and to ſee the Glory of the moſt bleſſed God, and to love him perfectly: and be beloved by him; and to praiſe him Everlaſtingly.

3. Your Glory will contribute to the Glory of the *New Jeruſalem*, the City of the Living God, which is more than to have a private felicity to your ſelves.

4. Your Glory will contribute to the Glo- Glorifying of your Redeemer, who will Everlaſtingly be magnified and pleaſed in you that are the travail of his ſoul: and this is more than the Glorifying of your ſelves.

5. And the Eternal Majeſty, the Living God, will be Glorified in your Glory: both as he is magnified by your Praiſes, and as he communicateth of his Glory and Goodneſs to you, and as he is pleaſed in you, and in the accompliſhment of his glorious work, in the glory of the *New Jeruſalem*, and of his Son.

All this the pooreſt Beggar of you that

is Converted, ſhall certainly and endleſly enjoy.

2. You ſee *For* what you muſt Turn: Next you muſt underſtand *From* what you muſt Turn: And that is (in a word) from your *Carnal ſelf*, which is the end of all the Unconverted. From the Fleſh that would be pleaſed before God, and would ſtill be inticing you thereto. From the World, that is the Bait; and from the Devil that is the Angler for Souls, and the deceiver. And ſo from all known and wilful ſins.

3. Next you muſt know *To what* end you muſt Turn; and that is, To God as your End; to Chriſt as the way to the Father: to Holineſs as the way appointed you by Chriſt; and ſo the uſe of all the helps and means of Grace afforded you by the Lord.

4. Laſtly, You muſt know *By what* you muſt Turn. And that is by Chriſt as the only Redeemer, and Interceſſour, and by the Holy Ghoſt as the Sanctifier: And by the Word as his Inſtrument or Means: And by Faith and Repentance, as the means and Duties on your part to be performed. All this is of neceſſity.

DIRECTION II.

IF you will be Converted and Saved, *be much in secret serious consideration.* Inconsiderateness undoes the World. Withdraw your selves oft into retired secresie, and there bethink you of the end why you were made, of the life you have lived, the time you have lost, the sin you have committed; of the love and sufferings, and fulness of Christ; of the danger you are in, of the nearness of death and Judgment; and of the certainty and excellency of the joyes of Heaven, and of the certainty and terrour of the torment of Hell, and Eternity of both; and of the necessity of Conversion, and an holy life. Steep your hearts in such Considerations as these.

DIRECTION III.

IF you will be Converted and Saved, *attend upon the Word of God, which is the ordinary means.* Read the Scripture, or hear it read, and other holy writings that do apply it constantly; attend on the publick preaching of the Word. As God will lighten the World by the Sun, and not by himself alone

without: So will he Convert and save men by his Ministers, who are the Lights of the world, *Acts* 26. 17, 18. *Mat.* 5. 14. When he hath miraculously humbled *Paul*, he sendeth him to *Ananias*, *Acts* 9. 10. and when he hath sent an Angel to *Cornelius*, it is but to bid him send for *Peter*, who must tell him what he is to believe and do.

DIRECTION IV.

BEtake your selves to GOD in a course of earnest Constant Prayer. Confess and lament your former lives, and beg his Grace to Illuminate and Convert you. Beseech him to pardon what is past, and to give you his Spirit, and change your hearts and lives, and lead you in his waies, and save you from temptation. And ply his work daily, and be not weary of it.

DIRECTION V.

PResently give over your known and wilful Sins. Make a stand, and go that way no farther. Be Drunk no more: but avoid the place and occasion of it. Cast away your Lusts

Lusts and sinful Pleasures with detestation, Curse and Swear, and Rail no more: and if you have wronged any, restore as *Zacheus* did: If you will commit again your old sins, what blessing can you expect on the means for Conversion?

DIRECTION VI.

Presently if possible, change your Company, if it hath hitherto been bad. Not by forsaking your necessary Relations, but your unnecessary sinful Companions, and *joyn your selves with those that fear the Lord*, and enquire of them the way to Heaven, *Acts* 9. 19, 26. *Psal.* 15. 4.

DIRECTION VII.

Deliver up your selves to the Lord Jesus as the Physician of your Souls, that he may pardon you by his blood, and sanctifie you by his Spirit, by his Word and Ministers, be Instruments of the Spirit. He is the Way, the Truth, and the Life; there is no coming to the Father but by him, *John* 14. 1. Nor is there any name under

Heaven, by which you can be saved, *Acts* 4. 12. Study therefore his Person and Natures, and what he hath done and suffered for you, and what he is to you; and what he will be, and how he is fitted to the full supply of all your necessities.

DIRECTION VIII.

IF you mean indeed to Turn and Live, *Do it speedily without delay.* If you be not willing to Turn to day, you be not willing to do it at all. Remember you are all this while in your blood; under the guilt of many thousand sins, and under Gods wrath, and you stand at the very brink of Hell; there is but a step between you and death. And this is not a case for a man that is well in his wits to be quiet in. Up therefore presently, and fly as for your lives: as you would be gone out of your house if it were all on fire over your head. O, if you did but know what continual danger you live in, and what daily unspeakable loss you do sustain, and what a safer and sweeter life you might live, you would not stand trifling, but presently Turn. Multitudes miscarry that wilfully delay when they are convinced that it must be done.

done. Your lives are ſhort and uncertain; and what a caſe are you in, if you die before you throughly Turn! You have ſtaid too long already; and wronged God too long. Sin getteth ſtrength and rooting while you delay. Your Converſion will grow more hard and doubtful. You have much to do, and therefore put not all off to the laſt, leſt God forſake you, and give you up to your ſelves, and then you are undone for ever.

DIRECTION IX.

IF you will Turn and Live, do it *unreſervedly*, *abſolutely*, and *univerſally*. Think not to capitulate with Chriſt, and divide your heart betwixt him and the World; and to part with ſome ſins, and keep the reſt: and to let go that which your fleſh can ſpare. This is but ſelf deluding: you muſt in heart and reſolution forſake all that you have, or elſe you cannot be his Diſciples, *Luk.* 14. 26, 33. If you will not take God and Heaven for your portion, and lay all below at the feet of Chriſt, but you muſt needs alſo have your good things here, and have an earthly Portion, and God and Glory is not enough for you; it is in vain to dream of Salva-

tion on these terms: For it *will not be.* If you seem never so Religious, if yet it be but a *Carnal* Righteousness, and the fleshes prosperity, or Pleasure, or Safety be still *excepted* in your devotedness to GOD; this is as certain a way to death, as open Prophaneness, though it be more plausible.

DIRECTION. X.

IF you will Turn and Live, do it *Resolvedly*, and stand not still deliberating, as if it were a doubtful case. Stand not wavering, as if you were yet uncertain, whether GOD or the flesh be the better Master; or whether Heaven or Hell be the better End; or whether Sin or Holiness be the better Way. But away with your former lusts, and presently, habitually, fixedly Resolve: Be not one day of one mind, and the next of another, but be at a point with all the World, and Resolvedly give up your selves and all you have, to God. Now while you are reading, or hearing this, Resolve. Before you sleep another night, Resolve. Before you stir from the place, Resolve. Before Satan have time to take you off, Resolve. You never Turn in-

indeed till you do Resolve; and that with a firm unchangeable Resolution.

So much for the Directions.

AND now I have done my part in this work, that you may Turn to the Call of God and Live. What will become of it, I cannot tell. I have cast the Seed at Gods command; but it is not in my power to give the increase. I can go no further with my Message. I cannot bring it to your heart, nor make it work: I cannot do *your* parts for *you*, to entertain it and consider it: Nor I cannot do *Gods* part, by opening your heart to cause you to entertain it. Nor can I shew you Heaven or Hell to your eye-sight, nor give you new and tender hearts. If I knew what more to do for your Conversion, I hope I should do it.

But O thou that art the gracious Father of Spirits, thou hast sworn thou delightest not in the death of the wicked, but rather that they Turn and Live; deny not the blessing to these Perswasions & Directions, and suffer not thine Enemies to Triumph in thy sight; and the great Deceiver of Sou s to prevail against thy Son,

thy Spirit, and thy Word. O pity poor unconverted ſinners, that have no hearts to pity or help themſelves: Command the Blind to ſee, and the Deaf to hear, and the Dead to live, and let not ſin and death be able to reſiſt thee. Awaken the ſecure: reſolve the unreſolved; confirm the wavering; and let the eyes of ſinners that read theſe lines, be next imployed in weeping over their ſins; and bring them to themſelves, and to thy Son, before their ſin have brought them to Perdition. If thou ſay but the word, theſe poor endeavours ſhall proſper to the winning of many a Soul to their Everlaſting Joy, and thine Everlaſting Glory. Amen.

Finitur, 1656. Decemb. 31.

Three Prayers; one for Families; another for a Penitent Sinner; and another for the Lords Day: For the use of those only who need such helps.

Reader,

TWO Reasons moved me to annex these Prayers: 1. *I observe that abundance of People who have some good desires, do forbear through disability to worship God in their Families, who I hope would do it, if they had some such helpes. And though there be many such extant, yet few of these poor Families have the Books: And I can give them my own at a little cheaper rate, than I can buy others to give them.*

2. *Some that seem to have been brought to true Repentance and Newness of Life, by Gods Blessing on the reading of my Books, have earnestly intreated me to write them a form of Prayer for their Families, because long disease hath left them unable to Pray before others.*

For the service of God, and the good of men,

I am

I am contented to bear the cenſures of thoſe, who account all forms of Book prayers to be ſin. For in an age when Pride (*the Father*) *and* Ignorance (*the Mother*) *have bred* Superſtition (*the Daughter*) *and taught men to think that God as fondly valueth their ſeveral Modes of ſpeaking to him, as they do themſelves, and thinketh as contemptuouſly of the contrary as they: the queſtion whether* form *or no* form, Book *or no* Book, *hath been reſolved into ſuch Tragical and direful Effects, that I were too tender if a cenſure ſhould diſcourage me.*

If I live to write a Family Directory, perhaps to theſe I may add many more.

A Prayer for Morning and Evening in Families.

O GOD, the infinite eternal Spirit, Moſt perfect in Power, Wiſdom and Goodneſs; though mortal eyes cannot behold thee, nor any Created underſtanding comprehend thee, thou are preſent with us, and ſeeſt all the ſecrets of our hearts; Our ſins and wants are known to thee! But thou requireſt our confeſſions as the exerciſe of our repentance, and our petitions as the exerciſe

exercise of our desires and filial dependance upon thee! And O that our souls were more fit for thy holy presence, and for this great and holy work! O thou whose mercy inviteth miserable sinners to come unto thee by the new and living way; meet us not in thy justice as a consuming fire, but accept us in thy righteous and beloved Son, in whose mediation is our trust.

Thou who art the Great Creator of all things, didst make us in thine Image, to know thee, to love thee, and to serve thee: But sin hath corrupted all our powers, and turned them from thee, and against those holy ends and uses, for which thou didst create us: In sin we were conceived, and in sin we have lived, increasing our original guilt and misery. Though we knew that thou art our *Owner*, we have lived as if we were at our own disposal: We have called thee our King and Ruler; but we have rebelled against thee, and obeyed our carnal wills and appetites: Thou art our Goodness and Love it self; and the author of all that is good and amicable in all the World. And our souls should have loved thee, with fervency and delight: But our hearts have been estranged from thee, & have sought delight in worldly vanities, and in the pleasing of our fleshly minds and lusts.

This

This deceitful World hath had our love, our care, our thoughts, our words, our time, our labour, as if it had been our Home and Portion, and we had been to continue here for ever, whilst our God and our Immortal Souls have been neglected. Thou hast made us capable of endless Glory, and called us to seek it, and to set our heart above on thee: But we have lived as if we believed not thy word, and have despised the Joyes of Heaven which thou hast offered us; and preferred the short and sensual pleasures. We have trifled in thy Worship, and served thee hypocritically with our lips alone: We have taken thy dreadful Name in vain: We have mis-spent thy holy day: we have dishonoured our superiours, and neglected our inferiours: our Family which should have been ordered in holiness as a Church of God, hath been a house of vanity, worldliness and discontent: Our *thoughts* have been guilty not only of vanity, folly and confusion, but of malice, and of unclean and filthy lusts; our tongues have been guilty, not only of idle and foolish talk, but also wrathful words and railings, of filthy and immodest speech, and of evil speaking, and back-biting others, and of many a Lie. We have not loved our Neighbours as our selves; nor done by all others

thers as we would have had them done by us: But we have been all for our *Carnal Selves*, proudly desiring our own Exaltation and Esteem; and covetously desiring our own Commodity; and sensually desiring *pleasure* to our selves; whilst we have too little cared for the corporal or spiritual good of others. We have been very backward to love our Enemies, and heartily to forgive a wrong; we have been unprofitable abusers of thy Talents, and have wasted our precious time in vanity, and done but little good in the World.

And though thy wonderful Mercy hath given us a Redeemer, and in him a sufficient remedy for our sins; and thou hast posed the understandings of Men and Angels, in this strange expression of thy *Wisdom* and thy *Love*; yet have we staggered at thy word in Unbelief, and stupidly neglected this great Salvation. How carelesly have we heard and read thy Gospel? How little have we been affected with all the *Love* and *Sufferings* of our *Saviour*? We could have been thankful to one that had saved our lives, or enriched us in the world: But how unthankful have we been to him, who hath done so much to save our souls from endless misery! Alas, our hard unhumbled hearts, do make light

light of our ſins and of thy juſt diſpleaſure and therefore make light of Chriſt and Grace. And it's juſt with thee to deny us for ever the mercy which we ſet ſo light by.

But deal with us, O Lord, according to thy Goodneſs and according to our great neceſſity, and not according to our deſert. We have ſinned as *Men*, but be thou merciful as *God*. Where our ſin aboundeth, O let thy Grace abound much more! Thou gaveſt Mankind a Saviour, when we were thine Enemies, and thou was in Chriſt reconciling the World to thy ſelf; And it is thy great deſign to glorifie thy wonderful love and mercy, by the advantage of our great unworthineſs and miſery, and to forgive much, that we may love thee much. And if after all this we ſhould doubt of thy willingneſs, to forgive believing penitent ſouls we ſhould greatly wrong the riches of thy grace. Thou ſoughteſt us, when we ſought not after thee! And it is by thine own command that we ſeek thee, and beg thy mercy: and thou giveſt us the very deſires, which we pour out before thee: Thou beſeecheſt us to be reconciled, and to receive thy grace: And ſhall we queſtion then whether thou art willing to give it? There is enough in the Sacrifice and Merits of thy Son,

Son, to expiate our ſins, ond juſtifie penitent believers in thy ſight. Thou haſt made him the Infallible Teacher of thy Church: He is a King moſt fit to Rule us, to defend and juſtifie us: Thy Spirit is the Sanctifier of Souls; and thy Love is ſufficient to be our Everlaſting Felicity and Reſt. We therefore humbly give up our ſelves to thee our GOD: To thee our Father, our Saviour, and our Sanctifier; Beſeeching thee to receive us upon the terms of thy Covenant of Grace. Remember not againſt us our youthfull folly, ignorance and luſts: Forgive our ſecret and our open ſins; our ſins of negligence, raſhneſs, and preſumption: Eſpecially thoſe ſins which we have deliberately and wilfully committed againſt our knowledge, and the ſtrivings of thy Grace. Renew and Sanctifie us throughly by thy Spirit: Take from us the old and ſtony hearts, and give us hearts more tender and contrite, more teachable and tractable: And give us the Divine and Heavenly Nature; and make us Holy in the Image of thy Holineſs: Cauſe us to reſign and devote our ſelves, and all that thou giveſt us, entirely to thee as being thine *own*. Bring all the Powers of our Souls and Bodies, into a full ſubjection to thy *Government*. O ſhew us thine infinite Good-

Goodneſs and Perfections, and the wonderfull Mercy which thou haſt given us in Chriſt; and ſhed abroad thy Love upon our Hearts by the Holy Ghoſt, that we may be conſtrained by thy Love, to Love thee above all things, with all our heart, and Soul, and Might. Let the beams of thy Love ſo fire our Hearts, that we may Love thee fervently, and delight to Love thee, and taſte the beginning of the Heavenly Felicity and pleaſures in thy Love, and may perceive that we can never love thee enough; but may ſtill be longing to love thee more; we dare not ſay [O that we could Love thee as thou art worthy] for that is above both Men and Angels: But O that we could Love thee as much as we would Love thee! till we come to that moſt bleſſed ſtate, where we ſhall love thee more then now we can deſire! If we had never ſinned in word or deed, the want and weakneſs of our Love to thee, is a ſin which we can never ſufficiently lament; and the very ſhame of our corrupted natures, is a burden that we cannot bear! We crave no other felicity in this life, then to know thee better, and Love thee more. Give us the Spirit of Adoption, which may poſſeſs us with all Child-like affections to thee, as our Reconciled God and Father in Chriſt. Cauſe

us

s to make thee our Ultimate End, and to
ek thy Glory in all that we do. Let it be
ur chiefeſt ſtudy in all things to pleaſe thee,
promote thy Kingdom, and to do thy
Will. Set up thy Glory above the Heavens,
nd let thy Name be Sanctified in all the
arth. Convert the Heathen and Infidel
World, and let their Kingdoms become the
Kingdoms of thy Son. Give Wiſe and Holy
Rulers to the Nation; and let the Goſpel of
eſus go forth as the Sun, to the enlighten-
ng all the Quarters of the Earth. O
hat the World which is ruled by the mali-
ious Prince of Darkneſs, might receive and
Obey thy holy Laws; and in the Beauty
nd Harmony of Holineſs, be made more
ike the Saints in Heaven. Reform the
Churches which are Darkned and Defiled,
nd caſt down that Tyranny, Ungodlineſs,
Hereſie and Schiſm, which keep out know-
edge, Holineſs, and Peace. Preſerve and
Bleſs the Reformed Churches, eſpecially
n theſe Kingdoms where we live. Bleſs the
King and all in Authority: Teach our Teach-
ers, and give both able and fruitful Paſtors,
o all the Congregations of theſe Lands. And
give the people Obedient, Pious and Peace-
able minds. Cauſe us to ſeek firſt thy King-
dom and Righteouſneſs; and let all other

things

things be added to us. Give us all neces-
ries for the sustaining of our Natures, a
make us contented with our daily Bread
and patient, if for our sins we want i
Teach us to improve our precious tim
and not to spend it in idleness or sin; b
to dispatch the work upon which our en
less life dependeth; and to live as we sh
wish at last that we had lived. Let our dail
sins be daily and unfeignedly repented o
and be daily pardoned through Jesus Chri
And let us live in the belief of his Mediat
on, according to our continual necessities
Let thy exceeding Love, and Pardonin
mercy, teach us to love our Neighbour
as our selves; and to Love our Enemies, an
to pardon wrongs, and to do good to a
according to our power. Strengthen us i
our warfare against the Flesh, the World
and the Devil; that we may not only resist
but overcome. Keep us from the baits an
snares of sin; and let us not thrust ou
selves into temptation. Save us from Ig-
norance and Unbelief, from Ungodliness
and Hypocrisie, from Pride, and World ness,
and Slothfulness, and all sinful pleasing of
the Flesh. Cause us to worship thee in
holiness, and reverently to use thy dreadful
Name; and to remember the keeping holy

of

thy day. Keep us from ſinful diſobeying
r Superiours, and all unfaithful neglecting
r Inferiours; and from injuring any in
ought, word, or deed: Keep us from
ful wrath and paſſions; from all unchaſtity
thought, deſires, words or actions. Keep
from ſtealing and defrauding others: from
ng, ſlandering and back-biting; and mor-
e that ſelfiſhneſs, which would ſet us
ainſt our Neighbours welfare: keep us from
e Judgments which we deſerve, and let
afflictions work together for our good. O
lp us to ſpend this tranſitory life in a faith-
preparation for our death. And let our
arts and converſation be in Heaven: And
ſake us not in the time of our extremity,
t take our departing Souls to Chriſt.

Add

Add in the Morning,

Protect, Direct and bless us this day, in all our Lawful waies and Labours, that in the Evening we may return thee joyful thanks through Jesus Christ our only Saviour: In whose words we summ up all our Prayers: *Our Father which art in Heaven, Hollowed be thy Name: Thy Kingdom come: Thy will be done, on Earth as it is in Heaven. Give us this day our daily Bread: And forgive us our Trespasses, as we forgive them that Trespass against us. And lead us not into Temptation; but deliver us from Evil, For thine is the Kingdom, the Power and the Glory, for ever.* Amen,

Add in the Evening

Preserve us th night, and give such Rest of Bod and Mind, as may us for the Labou of the followi day, for the sake Jesus Christ our S viour; in who words we summ our Requests: *O Father which art Heaven, &c.*

A Confession and Prayer for a Penitent Sinner

O Most Great, most Wise and Gracio God, though thou hatest all the work ers of Iniquity, and canst not be reconcil unt

unto sin; yet through the Mediation of thy blessed Son, with pity behold this miserable Sinner, who casteth himself down at the foot-stool of thy Grace: Had I lived to those high and holy Ends for which I was Created and Redeemed, I might now have come to thee in the boldness and confidence of a Child, in assurance of thy Love and Favour: But I have played the Fool and the Rebel against thee; I have wilfully forgotten the God that made me, and the *Saviour* that Redeemed me, and the Endless Glory which thou didst set before me; I forgot the Business which I was sent for into the World; and have lived as if I had been made for nothing, but to pass a few dayes in fleshly Pleasure, and pamper a Carkass for the Worms: I wilfully forgot, what it is to be a Man, who hath Reason given him to Rule his Flesh, and to know his God, and to foresee his Death, and the state of Immortality: And I made my Reason a Servant to my Senses, and lived too like the Beasts that Perish. O the precious time which I have lost, which all the world cannot call back! O the Calls of Grace which I have neglected! and the Teachings of God, which I have Resisted! The wonderful Love which I Unthankfully Rejected:

and

and the manifold mercies which I have abused, and turned into wantonness and sin! How deep is the guilt which I have contracted! And how great are the Comforts which I have lost! I might have lived all this while in the love of thee my gracious God; and in the delights of thy holy Word and waies: in the daily sweet fore-sight of Heaven, and in the joy of the Holy Ghost; If I would have been ruled by thy righteous Laws: But I have hearkened to the flesh, aud to this wicked and deceitful world; and have preferred a short and sinful life, before thy Love and endless Glory.

Alas, what have I been doing since I came into the world? Folly and sin have taken up my time. I am ashamed to look back upon the years that have spent; and to think of the temptations which I have yielded to: Alas, what trifles have inticed me from my God? How little have I had for the holy pleasures which I have lost? Like *Esau*, I have profanely sold my Birth-right for one morsel; to please my fancy, my appetite, and my lust, I have set light by all the joyes of Heaven; I have unkindly despised the goodness of my Maker! I have slighted the love and Grace of my Redeemer! I have resisted thy Holy Spirit, silenced my own

Con-

Conſcience, and grieved thy Miniſters, and my moſt faithful Friends! and have brought my ſelf into this woful caſe, wherein I am a ſhame and burden to my ſelf; and God is my terror, who ſhould be my only hope and joy.

Thou knoweſt my ſecret ſins, which are unknown to men! Thou knoweſt all their aggravations! My ſins, O Lord, have found me out! My fears and ſorrows overwhelm me! If I look behind me, I ſee my wickedneſs purſue my Soul, and as an Army ready to overtake me, and devour me! If I look before me, I ſee thy juſt and dreadful Judgment, and I know that thou wilt not acquit the guilty: If look within me, I ſee a dark defiled heart! If I look without me, I ſee a World ſtill offering freſh Temptations to deceive me: If I look above me, I ſee thine offended dreadful Majeſty: and if I look beneath me, I ſee the place of endleſs torment, and the Company with which I deſerve to ſuffer. I am afraid to live, and more afraid to die.

But yet when I look to thine abundant Mercy, and to thy Son, and to thy Covenant, I have hope. Thy Goodneſs is equal to thy Greatneſs: Thou art Love it ſelf: and thy Mercy is over all thy works: So wonderfully hath thy Son condeſcended

unto ſinners, and done and ſuffered ſo much for their Salvation, that if yet I ſhould queſtion thy willingneſs to forgive, I ſhould but add to all my ſins, by diſhonouring that matchleſs Mercy which thou doſt deſign to glorifie. Yea more, I find upon Record in thy Word, that through Chriſt thou haſt made a Covenant of Grace, an Act of Oblion, in which thou haſt already conditionally but freely pardoned all: granting them the forgiveneſs of all their ſins, without any exception, when ever by unfeigned Faith and Repentance, they turn to thee by Jeſus Chriſt. And thy preſent mercy doth increaſe my hope, in that thou haſt not cut me off, nor utterly left me to the hardneſs of my heart, but ſheweſt me my ſin and danger before I am paſt remedy.

O therefore behold this proſtrate ſinner, which with the Publican ſmiteth on his Breaſt, and is aſhamed to look up towards Heaven; O God be merciful to me a ſinner. I confeſs not only my original ſin, but the follies and fury of my youth, my manifold ſins of ignorance and knowledge, of negligence and wilfulneſs, of omiſſion and commiſſion; againſt the Law of Nature, and againſt the Grace and Goſpel of thy Son! forgive and ſave me O my God! for thy abundant

abundant mercy, and for the Sacrifie and Merit of thy Son, and for the promiſe of forgiveneſs which thou haſt made through him: for in theſe alone is all my truſt Condemn me not, who condemn my ſelf. O thou that haſt opened ſo precious a Fountain for ſin and for uncleanneſs, waſh me from my ſin. Though thy Juſtice might ſend me preſently to hell, let mercy triumph in my ſalvation. Thou haſt no pleaſure in the death of ſinners, but rather that they repent and live! If my repentance be not ſuch as thou requireſt, O ſoften this hardned flinty heart, and give me repentance unto life. Turn me to thy ſelf, O God of my Salvation, and cauſe thy Face to ſhine upon me! Create in me a clean heart, and renew a right Spirit within me! Meet not this poor returning Prodigal in thy wrath, but with the imbracement of thy tender mercies! Caſt me not away from thy preſence, and ſentence me not to depart from thee with the workers of iniquity. Thou who didſt patiently endure me when I deſpiſed thee, refuſe me not now I ſeek unto thee, and here in the duſt implore thy mercy! Thou didſt convert and pardon a wicked *Manaſſeh*, and a peſecuting *Saul*! And there are

multitudes in Heaven who were once thine Enemies! Glorifie alſo thy Superabounding Grace in the forgiveneſs of my abounding ſins.

I ask not for liberty to ſin again, but for deliverance from this ſinning Nature. O give me the renewing Spirit of thy Son, which may Sanctifie all the Powers of my Soul! Set me have the new and Heavenly Birth and Nature, and the Spirit of Adoption to reform me to thine Image, that I may be Holy as thou art Holy. Illuminate me with the ſaving knowledge of thy ſelf, and thy Son Jeſus Chriſt. O fill me with thy Love, that my heart may be wholly ſet upon thee; and the remembrance of thee be my chief delight. Let the freeſt and ſweeteſt of my thoughts run after thee! And the freeſt and ſweeteſt of my Diſcourſe be of thee, and of thy Glory and thy Kingdom, and of thy VVord and VVays. O let my treaſure be laid up in Heaven, and there let me daily and delightfully converſe. Make it the great and daily buſineſs of my devoted Soul, to pleaſe thee, and to honour thee, to promote thy Kingdom, and to do thy VVill: Put thy fear into my heart, that I may never depart from thee! This world hath had too much of my heart already. Let

it

it now be crucified to me, and I to it, by the Croſs of Chriſt. Let me not love it, nor the things which are therein: But having Food and Raiment, cauſe me therewith to be content. Deſtroy in me all fleſhly luſts; that I may not walk after the Fleſh, but the Spirit. Keep me from the ſnares of wicked Company, and from the counſel and ways of the ungodly. Bleſs me with the helpful Communion of the Saints; and with all the means which thou haſt appointed to further our Sanctification and Salvation. O that my ways were ſo directed that I might keep thy Statutes. Let me never return again to folly, nor forget the Covenant of my God! Help me to quench the firſt motions of ſin, and to abhor all ſinful deſires and thoughts; and let thy Spirit ſtrengthen me againſt all temptations, that I may conquer and endure to the end. Prepare me for Sufferings, and for Death and Judgment, that when I muſt leave this ſinful VVorld, I may yield up my departing Soul with joy, into the faithful hands of my dear Redeemer! that I be not numbred with the ungodly who die in their unpardoned ſin, and paſs into Everlaſting miſery; But may be found in Chriſt, having the Righteouſneſs which is of God by Faith; and may attain

to the Resurrection of the just: That so the remembrance of the sin and miseries from which thou hast delivered me, may further my perpetual Thanks and Praise to thee my Creator, my Redeemer, and my Sanctifier.

And O that thou wouldst call and convert the miserable Nations of Idolaters and Infidels; and the multitudes of ungodly hypocrites, who have the name of Christians, and not the Truth and Power of Life! O send forth Labourers into thy Harvest, and let not Satan hinder them. Prosper thy Gospel, and the Kingdom of thy Son, that sinners may more abundantly be converted to thee, and this Earth may be made liker unto Heaven: That when thou hast gathered us all into Unity in Christ, we may all with perfect love and joy ascribe to thee the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

Praise, and Prayers for the Lords Day.

GLorious *Jehovah*, Thou art infinitely above the praise of Angels, much more of such sinful Worms as we: Far be it from our hearts to think, that thou needest any thing

thing that we can do, or that all our praiſe can add unto thy Bleſſedneſs! But thy love and mercy hath advanced us to this honour, and made our own felicity our duty: For all that are far from thee ſhall periſh; but it is good for us to draw near to thee! And leſt the vanities and buſineſs of this World ſhould hinder us, thou haſt appointed us this thy ſpecial day, that our compoſed minds might be taken up with thy Love and Praiſe, and might attend the Lord without deſtraction, and might fore-taſte our Everlaſting Reſt. O be thou now to thy Servants *Souls*, the Spirit of Life, the *Spirit* of Light, and Love, and Power! That the Heavenly Life may quicken us to this holy and heavenly work, that by Faith we may ſee thee in thy own Communicated Light; and that our Love may riſe with fervour and delight, through the ſweet communication of thy Love: And that all within us which doth reſiſt, may be over-powred by thy ſtrength, which is manifeſted in our weakneſs; that ſo the Sacrifice of our perſons and our praiſe, which we humbly offer at thy Command, may be ſuch as are fit for thine acceptance, through Jeſus Chriſt.

Thou and thou alone art GOD; the Immortal, and Inviſible *Spirit*; Eternal

and *Infinite* in Being and Perfections! Before the forming of the World, from Everlasting to Everlasting thou art God. Thy Understanding is *Infinite*: Thou perfectly knoweſt thy ſelf, and all things; but art comprehended by none! Thy will is good, yea, Goodneſs it ſelf, and perfect Love; Loving thy ſelf, and all thy works! Thou art the Almighty, and nothing is too hard for thee. Thou art the Creator of all the World; Thou broughteſt all things out of nothing! Thou ſpakeſt the word, and they were made! Thou gaveſt their being to the glorious Angels, and all the Intellectual Spirits! All the Heavens were made by thee! Thou ſaidſt, Let there be Light, and there was Light: Thou madeſt the Sun, and all the Stars: Thou gaveſt them their wonderful Powers; and their Offices, that by their light, and heat, and motion, they might be for Life and Action, and for times and Seaſons here below; How glorious art thou, O Lord, in theſe thy wondrous works! The greatneſs, the glory, and the vertues whereof, are ſo far beyond our dark apprehenſions. The higher Spirits, who better know them, and poſſeſs the high and glorious Manſions, do better praiſe thee the great Creator, whoſe word did form that

Noble

Noble Frame, when the Morning Stars did ſing together, and all the Sons of God did ſhout for joy. Thou madeſt the Earth, the Land and Sea, and all the Creatures that dwell therein: All Fowl and Fiſhes, Beaſts and Plants, in wonderful variety, beauty, and vertue haſt thou made them all: The Air and Clouds, the Thunder and Lightning, the Rain and Snow, the VVinds and Earthquakes; the marvellous motions of the Sea, are all thy great unſearchable works, the ſmalleſt VVorm or Flower doth far ſurpaſs our knowledge! How then ſhould Mortals comprehend the greatneſs and harmonious order of the world? How thou haſt founded the Earth upon nothing? And what is in the depths thereof; How thou moveſt, and maintaineſt, and preſerveſt the order of the Univerſal Frame! And cauſeſt the ſweet and powerful influences of the Fiery & Cœleſtial parts upon the things below? How thou ſhutteſt up the Sea with Sandy doors; and makeſt the Clouds to be its Garments, and the Darkneſs as its Swadling-band: and ſaiſt, Hitherto, and no further ſhalt thou come! How great, O Lord, and manifold are thy works: In perfect VViſdom, Goodneſs, and Power, thou haſt made them all.

But it is Man whom thou haſt made the nobleſt Inhabitant of this lower World: Thou Breathedſt into his Body the Breath of Life, and he became a living Soul! Thou madeſt him little lower than the Angels, That thou mighteſt Crown him with Glory and Honour: Thou gaveſt him Dominion over the works of thy hands; and haſt put all things below as under his feet. Thou madeſt him in thine Image, with an Underſtanding Mind, and an unforced Will, and Executive Power, to *Know* and *Love*, and *Serve* thee, his moſt Wiſe, and Good, and Great Creator. Thou placedſt him in this lower World, that he might paſs through it to the bleſſed preſence of thy Glory: Thou becameſt a *Father* to him, being his Owner, his Ruler, and his Chiefeſt Good; even his great Benefactor, and his Ultimate End: That he might live in abſolute Reſignation, Subjection and Love to thee. Thou gaveſt him in Nature and in thy Precept, a Law, which was Holy, Juſt and Good, that by following thy Conduct, he might pleaſe thee, and attain to full Felicity. Thou diſt furniſh him with all things neceſſary to his Obedience, and oblige him by the abundance of thy Bleſſings. But he quickly fell from his Innocency and Honour,

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by turning from his God: He believed the falſe and envious Tempter, even when he accuſeth thee of falſhood, and of envy: As if all thy wondrous works and mercies, had not proved thee to be True and Good. Thus did man fooliſhly requite the Lord, and forſook the rock of his Salvation: And by one man ſin entred into the World, and death by ſin. But mercy rejoyced againſt judgment, and thou didſt not let out all thy wrath: But with the ſentence of death thou didſt joyn the Promiſe of a Redeemer. O that men would praiſe the Lord for his goodneſs, and for his wonderful works for the Children of men!

As thou gaveſt the Mercies of the Promiſe to the Father; ſo in the fulneſs of time thou didſt ſend thy Son: He came and took our Nature to his God-head: Being Conceived by the Holy Ghoſt: made of a Woman, under the Law: Born of a Virgin: He made himſelf of no Reputation; but took upon him the form of a Servant, and was made in the likeneſs of Men. O wonderful condeſcending Love! Angels proclaimed it, and Angels admire it, and ſearch into it, and in the Churches of Glaſs they ſtill behold the manifold Wiſdom of God: how low then ſhould Redeemed ſinners fall, in the humble

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admirations of this Grace! How high ſhould they riſe in the thankful praiſe of their Redeemer.

He came on earth and converſt with men, to make known to men the inviſible God, and the unſeen things of the World above: He came as the Light and Saviour of the World; to bring to light Immortality and Life. He was holy, harmleſs, and undefiled, ſeparated from ſinners, and fulfilling all righteouſneſs; that he might be a meet High-Prieſt, and effectual Saviour of ſinners. He taught us by his perfect Doctrine and Example, to be Humble, Obedient, and to contemn this world: to deny our ſelves, and bear the Croſs, that we may attain the Everlaſting Crown of Glory. He humbled himſelf to the falſe accuſations and reproach of ſinners, and to the ſhameful and bitter death of the Croſs, to make himſelf a Sacrifice and Propitiation for our ſins, and a Ranſom for our guilty Souls, that we might be healed by his ſtripes. O Matchleſs Love, which even for Enemies did thus lay down his Precious Life! He hath conquered and mortified Death and the Grave to all Beevers. He therefore took part of fleſh and blood, that he might by Death deſtroy the Devil that had the power of Death; and

deliver them, who through the fear of death, were all their Life-time ſubject unto Bondage. He hath procured for Mankind a Covenant of Grace, and ſealed it as his Teſtament with his Blood. And now there is forgiveneſs with thee, that thou maiſt be chearfully feared and obeyed in hope. It was thine own Love to the VVorld, O Father, which gave thine only begotten Son, that whoſoever truly believeth in him, ſhould not periſh, but have everlaſting life. Thou waſt in Chriſt reconciling the VVorld unto thy ſelf, and not imputing their ſins unto them. Thou haſt committed the VVord of Reconciliation to thy Miniſters, to beſeech ſinners even in thy Name, and in the ſtead of Chriſt, to be Reconciled to thee. Thou Commandeſt them to offer thy Mercy unto all; and by importunity to compel them to come in, that thy houſe may be filled, and thy bleſſed Feaſt may be furniſhed with Gueſts. Thou refuſeſt none that come to thee by Chriſt: Thou denieſt thy mercy to none but the obſtinate and final Rejecters of it: Thou giveſt eternal life to them who were the Sons of Death; and this life is in thy Son; For he is able to ſave to the uttermoſt, all that come to thee by him. To as many as receive him thou

giveſt

giveſt power, to become the Sons of God. Thou giveſt them alſo the Spirit of thy *Son*; even the Spirit of Adoption, to renew them to thy Holy Image, that they may be like their Heavenly Father; to ſanctifie them to thy ſelf, and by ſhedding abroad thy love upon their hearts, to draw up their hearts in Love to thee. Thou makeſt them a peculiar people, to thy ſelf, and zealous of good works, for which thou doſt regenerate them. Thou giveſt them alſo Repentance unto Life: and crucifieſt the fleſh and all its luſt; Thou teacheſt them to live ſoberly, righteouſly and godly, and ſaveſt them from this preſent evil world; and mortifieſt their ſinful love therefore; that thou maieſt have their Love, and be their felicity. O with what Love haſt thou loved poor rebellious ſinners that they ſhould be converted and made the Sons of God? yea, Heirs of Heaven and coheirs with Chriſt; that when we have ſuffered with him, we may be glorified with him!

Thou doſt build thy Church upon the Rock, the bleſſed Mediator; that the Power of Hell may not prevail againſt it. Thou haſt made him its Teacher, Prieſt and King: Of him we learn to know thee and thy Will. By him we have our peace, our acceptance and acceſs to thee. He is the Lord of the dead

dead and the living. Thou haſt delivered all things into his hands, and made him Head over all things to the Church. When he aſcended up on high, he appointed his Miniſters, to gather, and order, and edifie this univerſal Church, which is his Body; He gave his Apoſtles the infallible *Spirit*, to lead them into all Truth; and the Spirit of *power* to be his Witneſſes by miracles to the World! They have taught us all things whatſoever he commanded them, and committed that Doctrine in the *Sacred* Scriptures, to thoſe Paſtors and Teachers, whom thou haſt appointed to preſerve and Preach it, and to feed thy Flock to the end of the World. And though ſin, alas, hath wofully defiled, and Schiſm divided, theſe thy Churches; yet art thou among them, and beareſt with their infirmities, and giveſt them thine Oracles; and calleſt them to holineſs, love and peace, and knoweſt thy Wheat among the Chaff.

O that men would praiſe the Lord for his goodneſs, and for his wondrous works for the Children of men! How glorious art thou O Lord in holineſs! to be reverenced in the aſſemblies of the Saints, and honoured of all that are about thee? Holineſs becometh thy houſe for ever: in thy Temple ſhall

every man ſpeak of thy Glory. We bleſs thy Name, O our Great Creator! We bleſs thy Name our gracious Redeemer! we bleſs thy Name, moſt Holy Spirit. O that our Souls could with greater thankfulneſs Magnifie the Lord, and our Spirits rejoyce in God our Saviour! VVho hath pitied us in our loſt eſtate, for thy mercy endureth for ever. VVe thank thee for our Being! VVe thank thee that thou haſt Redeemed us from ſin and Hell! VVe thank thee that thou haſt brought us by Baptiſm into thy Covenant and Church! VVe thank thee for theſe high and ſacred Priviledges; that we are not forreigners or ſtrangers among the Heathen and Infidel world, but Fellow-Citizens with the Saints, and of the Houſhold of God: That we may ſtand in the preſence of thy Holineſs, and praiſe thee in the Aſſemblies of Believers, and are not Baniſhed from theſe Sacred Societies and works! A Day in thy Courts is better than a thouſand! we had rather be Door-keepers in the houſe of God, than to dwell in the Palaces of wickedneſs. Bleſſed are they that know the joyful ſound, and fruitfully live under the Dews of Heaven; They ſhall walk, O Lord, in the light of thy Countenance; In thy Name ſhall they rejoyce all the day, and

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in thy Righteouſneſs ſhall they be exalted; For thou art their glory and their ſtrength: and in thy favour ſhall they be ſafe, and glad, and great.

But eſpecially thoſe whom thou haſt brought into the Viſible Church of the Regenerate, can never ſufficiently magnifie thy Grace. When we lived as without thee in the World, and never ſincerely loved or deſired thee, but followed our fleſhly Luſts, and the deceitful Vanities of the World; when God was not in all our thoughts, and we had no pleaſure in thy holy ways; when we deſpiſed grace, and reſiſted thy Spirit, and went on adding ſin to ſin: Then didſt thou pity us in our blood: Thou ſenteſt us thy Word: Thou madeſt it Powerful on our hardned hearts; Thou broughteſt us to conſider of our ſtate and ways; and gaveſt us ſome relenting and contrition. It is comfortable to us to review the ſtrivings and Victories of thy Grace, the meltings of thy Mercy, and the comfort of thy Love! When we feared leſt our ſins would have been our Damnation, and that thou wouldſt never receive ſuch wretched Rebels; how freely didſt thou pardon all? How graciouſly didſt thou embrace us? delighting to ſhew Mercy, and

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overcoming our hearts with the greatneſs of thy love? O how many ſins didſt thou forgive! What work had thy Spirit to do upon theſe ignorant, proud and ſelfiſh minds? upon theſe carnal, worldly and diſobedient hearts? How many mercies, preſervations, comforts, haſt thou ſince that time vouchſafed us? How many deſires haſt thou firſt given us, and then accepted from us? How many affl ctions haſt thou ſhortened or ſanctified? How many joyful or profitable hours have we had with thee alone in ſecret? and with thee and thy people in the Communion of Saints? Many, O Lord, are thy wondrous works, and thy thoughts of mercy to thy Servants: If we would reckon them in order, and declare them, they are more then can be numbred. And after all theſe, as Prieſts to God, we are here to offer thee the Sacrifice of praiſe; rejoycing in thee our Portion and Salvation.

And when this ſhort and troubleſome life is ended we have thy promiſe that we ſhall reſt with thee for ever. If in this life only we had hope, we ſhould be of all Men moſt miſerable. But thou wilt conduct us through this Wilderneſs, and guide us by thy Counſel, and bring us in ſeaſon to thy glory. For thou haſt not given us theſe faculties

faculties to seek thee, and know thee, and love thee, and delight in thee in vain: Thou wilt surely perfect Nature and Grace, and cause them to attain their end. The great undertaking, work, and sufferings of our Redeemer shall not be in vain. Thy sealed promise shall not be broken. Thy *Spirit* hath not in vain redeemed us, and sealed us to that blessed day: Nor shall thy Pledge, and Earnest, and Witness within us, prove deceits; these desires and groans shall not be lost: And these weak beginnings of Light and Love, do foreshew our full fruition and perfection. This Seed of Grace portendeth glory: And the fore-tasts of Love, do tell us that we shall be happy in thy Love for ever. Our hope in thy goodness, thy *Son*, and thy Covenant, will never leave us frustrate and ashamed.

We therefore bless thy Name O Lord, as those that are redeemed from Death, and Hell! as those who are advanced to the dignity of thy *Son*! as those whom thou savest from all their Enemies; but especially from our selves, and from our Sin: We bless thy Name, as those who are entring into glory! and hope to be with Christ for ever! where sin and sorrow, enemies and fears, shall be shut out, and shall molest our souls no more for ever!

We

We fore-ſee by faith that happy day! We ſee by Faith the *New Jeruſalem!* the innumerable Angels! the perfected Spirits of the juſt! their glorious Light! their flaming Love! their perfect Harmony! we hear by faith their joyful Songs of thanks and praiſe! lately they were as low and ſad as we: in ſin and ſorrows, in manifold weakneſs, ſufferings and fears! But by faith and patience they have overcome! And in faith and patience we deſire to follow our Lord and them! The time is near: This fleſh will quickly turn to duſt, and our pelivered Souls ſhall come to thee! Our life is ſhort! Then our ſins and ſorrows will be ſhort! Then ſhall we ſee with open face! and in thy light we ſhall have light! We ſhall no more groan, and cry out in darkneſs, O that we could know the Lord! Then ſhall we love thee with pure, unmixed, perfect love! And need no more to groan and cry, O that our Souls were inflamed with thy love! Then ſhall we praiſe thee with thankful alacrity and joy, which will exceed our preſent apprehenſions and deſires!

O bleſſed ſtreams of Light and Love, which will flow from thy opened glorious Face, upon our Souls for ever! How far will that everlaſting Sabbath, and thoſe perfect praiſes, excell theſe poor and dull endeavours!

deavours! As that triumphant City of God excelleth this imperfect, childish, discomposed Church.

Quicken, Lord, our longing for that blessed state and day! O come Lord Jesus! Come quickly! and fulfill thy VVord; that we may be with thee, where thou art, and may behold thy glory! Stay not till Faith shall fail on Earth. Stay not till the Powers of Darkness conquer all the Remnant of thine Inheritance, and make this world yet liker unto Hell; nor till the godly cease, and the faithful fail from among the Children of Men! O when shall the world acknowledge their great Creator and Redeemer, and abhor their Idols, and cease from their unbelief! when shall the rest of the Heathens and Infidels be thy Sons Inheritance, and the Kingdoms of the world become his Kingdom! O when shall Heaven be made the pattern of this Earth! and men delight to do thy will! when shall the proud, the worldly, and the sensual, renounce their deceits, and walk humbly, and holily with their God? And the Fool, whose heart denyeth the Lord, and calleth not upon thee, but eateth up thy People as Bread, return unto thee, and fear thy Name, and fight no more against his Maker! Hasten, O

Lord

Lord the salvation of thy people, and keep them in uprightness and patience to the end. Have mercy upon all the ignorant and unreformed Churches in the World! Deliver them from the Eastern and Western tyranny, which keepeth out the means of Knowledge and Reformation! and restore them to the primitive purity, simplicity, and Unity, that their Light may shine forth to the winning of the Heathen and Infidel World, whom now their pollutions drive from Christ! Preserve and repair the Churches which are reformed; and revive among them knowledge, holiness, and peace. Bless these Kingdoms with the light and power of the Gospel, and with peace. O bless the King, and all in Authority, with the wisdom, holiness, and prosperity, which are needful to their own, and to the common good! And keep the Subjects in their duty to thee and their Superiours: that we may live a quiet and peaceable life, in all godliness and honesty. Let all the Congregations be blessed with burning and shining Sights: And let the buyers and sellers be cast out of the Temple. And let not the malice of Satan, or the Sacriledge of Men, be able to hinder the Gospel of thy Kingdom, nor alienate thy devoted faithful Labourers from thy harvest-work.

Give

Give us the neceſſaries of this preſent Life, and a contented mind with what thou giveſt us! And kill in us our worldly love, and fleſhly luſts.

Teach us to live daily by Faith in our Redeemer. And by him let us have continual acceſs to thee; and the daily pardon of our daily ſins; and a heart to love and pardon others.

O ſave us from all the ſuggeſtions of Satan, and from the ſnares of this world, and the alluirements of ſinners; and from all the corrupt inclinations of the fleſh. And give us not up to ſin, nor to our own concupiſcence: nor to the malice of Satan, or of ungodly men: nor to any deſtructive puniſhment which our ſin deſerved.

O teach us to know the work of life, and the precioufneſs of our ſhort and haſty time! and to uſe it as will moſt comfort us at our laſt review. Teach us ſo to number our daies as that we may apply our hearts to wiſdom! And not like fools, to waſte in vain thoſe precious hours, on which Eternity depeneth, and which all the world cannot call back. Let us do thy work with all our might, eſpecially in our particular Callings and relations: Let us make our Calling and Election ſure, and ſpend our daies in the delightful exercise

ercise of faith, hope and love: keep us still watchful,& in a continual readiness for death and judgment, and longing for the coming of our Lord. Let our hearts and conversations be in Heaven, from whence we look for our glorious Redeemer; in whose words we sum up all our Prayers ——— *Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come; thy Will be done, on Earth as it is in Heaven. Give us this day our daily Bread. And forgive us our Trespasses, as we forgive them that Trespass against us. And lead us not into Temptation: But deliver us from evil. For thine is the Kingdom, the Power, and the Glory, for ever.* Amen.

FINIS.